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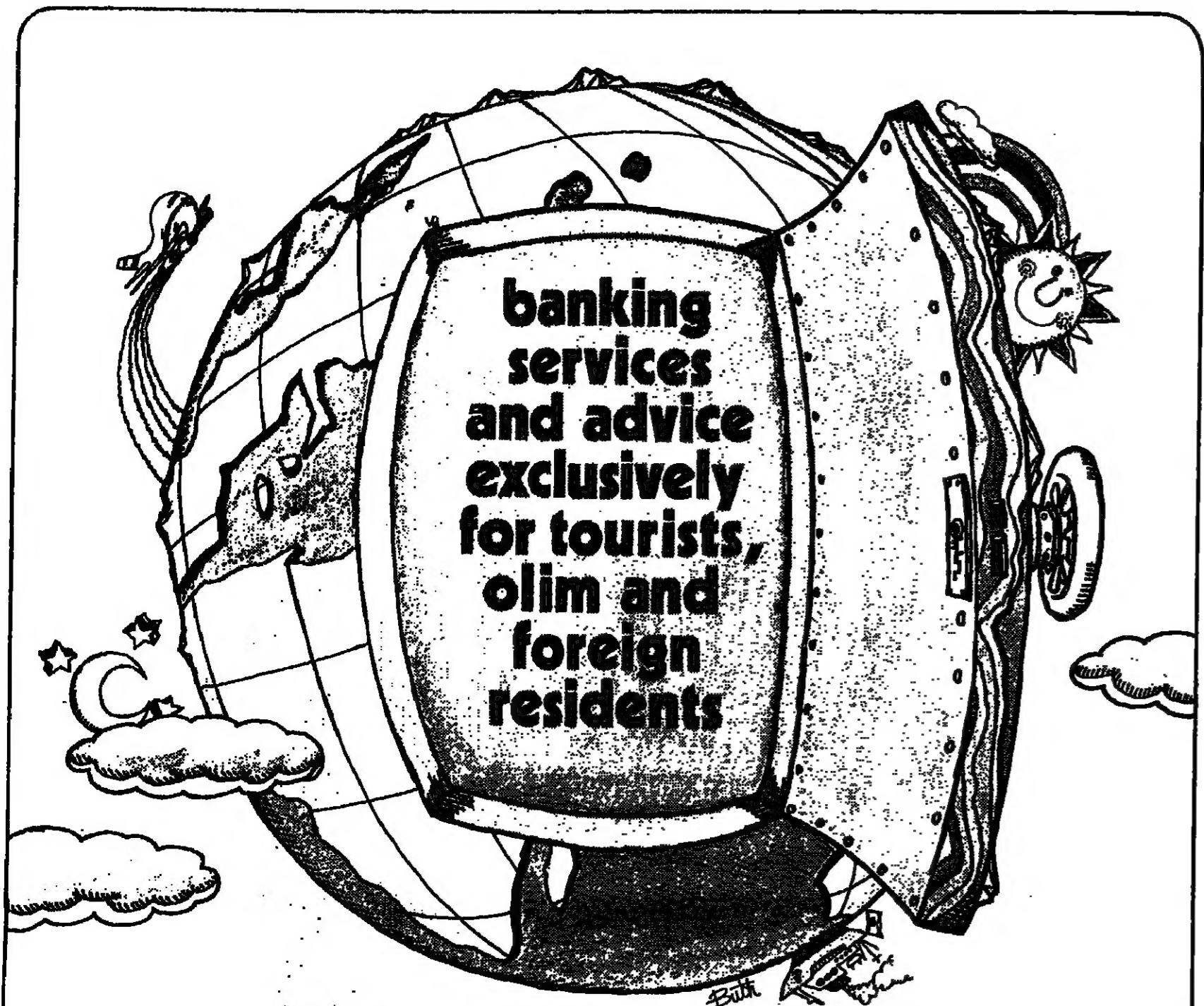
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THE JERUSALEM  
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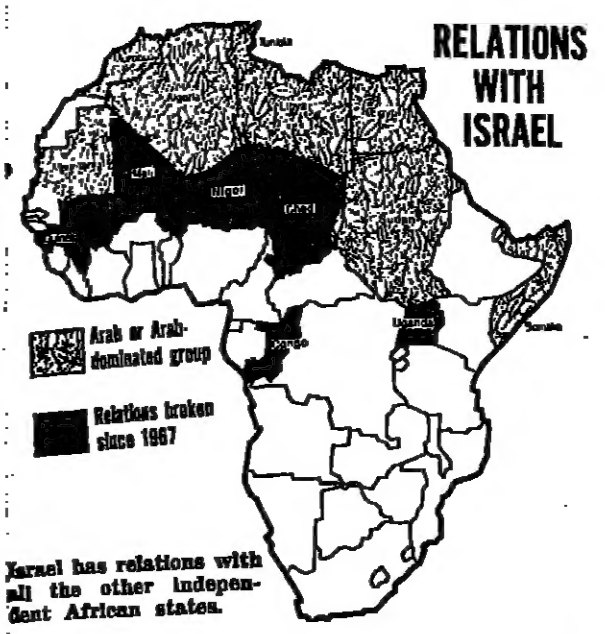
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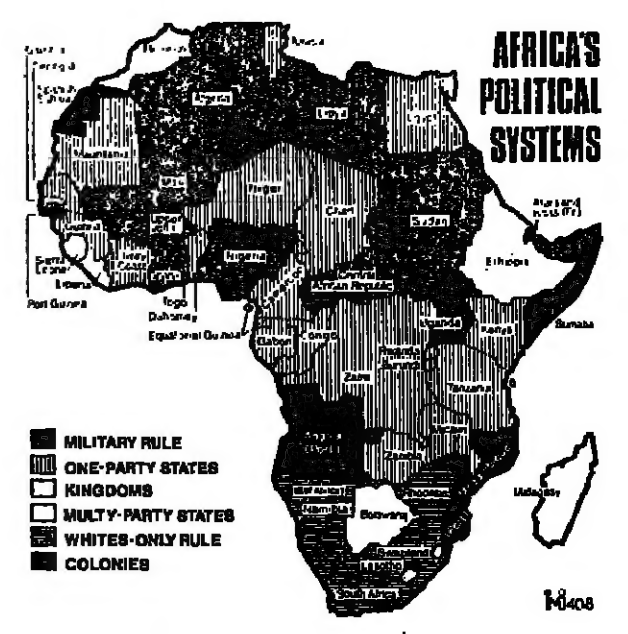
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**RELATIONS WITH ISRAEL**  
 The fact that five African states broke off relations with Israel obscures the success of Israeli programmes on the continent, writes Dr. SUSAN AURELIA GITELSON, who lectures in International Relations and African Studies at the Hebrew University



## Israel in Africa: success and setback

THE rash of African states breaking diplomatic relations with Israel, while disturbing, can best be understood within the context of events affecting African countries individually and in groups. They have been influenced by such diverse factors as shifts in the relations of the Great Powers with Africa; increased radicalization of some of the African states and of some leaders within various countries; changes in the sources of financial or military aid; and the increasingly dynamic use of Arab oil money, particularly in countries having a significant Moslem population.

To understand the situation in perspective, it is necessary to bear in mind the goals of the majority of African states: to attain independence, to assert their identity, to develop and raise the standard of living, to protect their security needs, and to join together to promote African unity.

These goals can sometimes be contradictory in practice, as when states look to the Great Powers for development funds and yet try to assert their independence from them. This is especially difficult for countries which are largely dependent for their budgets and their military forces upon external assistance. One way to get around the problem is to try to take independent positions in U.N. votes or in pronouncements and actions on issues not directly affecting relations with the patron state. Thus, African governments have registered their disappointment, for example, at the huge sums spent on sending men to the moon — sums larger than the entire national income of many a state in Africa.

The past few months have been a time of changes, especially among the powers which exercise an influence on Black African states. Probably the most important changes have been the apparent tendency of France to diminish its predominant position among its former colonies, economically, militarily and politically; and the increasing efforts of Libya and Saudi Arabia to influence African states through diplomatic means and the attractions of their surplus oil revenues.

These trends were evident during the recent visit of French President Georges Pompidou to French-speaking Africa. He was surprised at the demands by the Africans to have their own C.F.A. — a sign of their striving for equality — coupled with a lack of gratitude at his paternalistic offer to release them from certain past debts. These negative reactions, along

with increasing domestic pressures, have led to a diminution of French concern and support.

Meanwhile, the Arab states have renewed their efforts to gain support for their side in the Middle East conflict. While Egypt remains the most constant agitator, it has been joined by the two oil-rich states, Libya and Saudi Arabia. Colonel Muammar Gaddafi and King Feisal have been offering competing approaches, the one radical, the other conservative toward the agreed aim of activating Moslem populations in Africa against Israel. They are helped by the presence of quite a few Arab diplomatic missions in the African countries and of significant Lebanese and Syrian commercial groups in such West African countries as Sierra Leone.

The Communist powers, of

that is smaller in land area and in population than most of the African countries.

Israel has so far enjoyed influence greater than its size or international power position might indicate because it established a presence even before many of the states had reached independence and then recognized the new states immediately. It has also offered useful technical assistance, particularly in agriculture and training programmes, which have usually been of high quality. This support was appreciated by the new states, especially when they were still confused, and searching desperately for understanding friends. Many Christian Africans also felt an immediate closeness because of Israel's Biblical heritage as the Holy Land. These factors helped Israel in its policy of establish-

ments, and their interstate boundary disputes, have led them to emphasize the importance of "territorial integrity," which is also included prominently in the O.A.U. Charter. In 1967, however, only Guinea actually broke off relations with Israel on these grounds. As time has passed, more African states, and the O.A.U. as a whole, have become increasingly adamant on this issue.

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THE recent severance of diplomatic relations with Israel by five African states has to be considered against this background. But it should be borne in mind that these states are not among the most important of the 41 O.A.U. members in terms of geographical location, valuable natural resources or political

and then Amin, both Northerners, they were unable to become friendly with the Baganda and other Bantu tribes in the south. Furthermore, according to my personal observations during August 1971, not enough effort was being made to reach the university intellectuals or other significant groups in Ugandan society. The Israeli commercial concerns, both private and quasi-government, were also over-extending themselves in terms of their resources. Such limitations in Israel's efforts would probably not have had such a harmful effect, however, had it not been for the more important changes within the Ugandan situation itself.

Israel had been invited to Uganda in 1962 by Milton Obote as one means of lessening his dependence upon the former colonial power, Great Britain. His increasingly radical attitude, both domestically and on general African issues, made him less positive toward the West and toward Israel. After Obote's overthrow in January 1971, General Idi Amin had to search for allies and for ways to strengthen his legitimacy. These were not immediately available from his neighbours or from the O.A.U., so he turned to Great Britain and Israel. Subsequently, however, the chaotic internal financial position and his conflicts with neighbouring Tanzania made him seek over more assistance, which was beyond Israel's means. After all, it could not supply him with the Phantoms he craved.

When Amin looked for other sources of financial and political help, he found them waiting for him in Libya, where Gaddafi had already been searching for supporters. Uganda set a pattern for other states by indicating that statements condemning Israel and the expulsion of the Israelis were a small price to pay for the Arab aid considered so vital.

Amin turned from being a personal friend of the Israeli officers in Uganda into an active enemy. He proceeded to emphasize his Moslem background politically for the first time, undoubtedly in an effort to improve relations with neighbouring Sudan as well as with Libya. His expulsion of Israelis and Christian missionaries, however, turned out to be only a prelude to the mass expulsion of Asians and finally, of all the Western businessmen operating in the country. Whatever financial and political support Amin has managed to gain over the past six months must be weighed against the hostility he has aroused by his actions.

The other four states, Chad, Niger, Mali and Congo (Brazzaville), are former French colonies and have had minimal programmes with Israel. The first three, at least, have been in

(Continued on page four)



Military trainees from French-speaking African country in Israel for special courses.

course, are ready to encourage diminishing French influence and more than 30 Black African growing anti-Israel activity. This is evident in the Soviet Union's recent enclenchment of the African countries to break relations with Israel and China's continued support for the Palestinian terrorist organizations.

While the international environment has been changing around them, the African leaders have been searching for ways to take the best advantage of the development in terms of their own specific domestic and external needs and of the options open to them. For instance, they can use a more militant posture against the West as a way to appease younger, more radical political leaders at home.

In this situation, Israel has been unable to offer as much financial, political or security assistance as its competitors. It lacks sufficient resources to counteract negative influences. None the less, it has been retaining a larger network of relationships with Black African states than might be expected from a state

ing diplomatic relations with the more than 30 Black African states.

Such reasons for good bilateral relations with individual African states, however, have never been enough to balance completely the competing influence of Arab states in international forums such as the Organisation of African Unity (O.A.U.) and the U.N. Six Arab states and two other states with predominant Moslem populations, Mauritania and Somalia, are actual members of the O.A.U. and together contribute more than a third of its budget. They have had an added influence because of the African preference for decision by consensus. In the politics of the U.N. the 14 Arab votes are more important than Israel's one vote for elections to major posts and for support on African issues such as the liberation of southern Africa.

African states are also concerned with the substantive issue of the territories occupied in the Six Day War. Their own internal difficulties with separatist move-

leadership. Moreover, except for Uganda, none of them has had extensive ties with Israel, and even in Uganda, Israel's position was minor compared to that of the Great Powers. After all, no matter how large a contribution Israel can make, it can never equal that of larger countries. Its value has been mainly in the quality of its technical assistance and the spirit with which it has carried out its activities.

The Uganda situation has been the most important and the most complex. It has also been more closely related to Israel's activities than in the other cases. Israel established a relatively strong presence in Uganda in terms of military and commercial assistance. While Israel's assistance was generally appreciated, its representatives succeeded in manoeuvring themselves into a difficult position politically because they were too closely identified with the incumbent regime through their military support in a country which has sharp ethnic and political cleavages. Because they were helping to bolster first Obote







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FRIDAY, JANUARY 12, 1978

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# PARTITION: The truth about the U.S. role

THERE is a popular myth that the U.N. partition resolution was adopted because powerful Zionist pressures forced the United States to whip other U.N. members into line in favour of the resolution. Anyone who was on the scene in 1947 knows that this claim is untrue. It is true that Zionists worked hard to win American support, but in this campaign they were joined by the great majority of the American people. Nevertheless, despite the pressure of American opinion, the State Department's documents reveal that the United States refrained from pressing other countries to support partition. Indeed, the attitude of American diplomats was so neutral and aloof as to suggest indifference, if not hostility.

The exaggerated accounts of Jewish pressure have won some acceptance because President Truman's autobiography described his own resentment of the appeals which were directed at him by American Jews.

The Department's volume shows that Truman was the focus of a multitude of diverse pressures. Aside from the protests of career diplomats, he was upbraided and insulted by the British, threatened by the Arabs, and constantly warned that the Soviet Union would exploit American policy in order to win Arab favour.

As a result, Truman, who came out for partition in 1946, lapsed into silence in 1947 and agreed that the U.S. delegation should reserve its position and refrain from campaigning with other delegations.

## Opposition from within

The fact is that the U.S. had little to do with the U.N. recommendation calling for the partition of Palestine. It withheld its endorsement of the partition plan, waiting for others to speak first. It finally did come out for partition over the protests of the career diplomats, but it then worked for changes to mollify the Arabs. Even after it endorsed partition, its ill-concealed diffidence, verging on opposition, led to suspicious now fully borne out — that the U.S. delegation did not really mean what it had said.

Meanwhile, throughout the entire year, Loy Henderson, Director of the Office of Near Eastern Affairs, kept writing elaborate position papers arguing against the partition resolution, outlining alternatives which called for a U.N. trusteeship. He claimed, but for "nearly every member of the Foreign Service... who has worked to any appreciable extent on Near Eastern problems." It was obviously not their fault that they eventually failed in their effort to prevent the establishment of a Jewish state in Palestine. For, as the Special Commission on Palestine (Unscop) found out for themselves, a nascent State of Israel already existed in fact, and was merely waiting to be recognized by the international community.

What was bothering the Department of State, as 1947 began, was set forth in a memorandum written on January 14 by Fraser Williams, the desk officer in charge of Palestinian affairs. He wrote:

"Practically speaking, the un-

The Department of State has now released the inside story of the internal struggle over partition in 1947. It is the custom to declassify memoranda and dispatches and to publish them in "Foreign Relations of the United States" — 25 years after the event. Volume V



Loy W. Henderson, left, Director of the U.S. Office of Near Eastern Affairs, talks with Soviet Deputy Foreign Minister Andrei Gromyko prior to a U.N. General Assembly session on Palestine in May, 1947.

settled Palestine problem, made more difficult by the pressure for post-war immigration of displaced Jews from Europe to Palestine, is an irritant in Anglo-American relations... prejudicial to American-Arab relations in the fields of education, trade, petroleum and aviation. Continued agitation and uncertainty... by weakening the Anglo-American position... permits a more rapid expansion of Soviet Russian objectives and is distressing to Christians everywhere because the Christian interests in Palestine tend to become submerged in an Arab-Jewish controversy."

On the eve of the U.N. session, Jewish leaders feared that American diplomats were withdrawing from Truman's stand in favour of partition.

## Sharett query

On April 23, Moshe Sharett (later Foreign Minister Sharett) representing the Jewish Agency, called on Under-Secretary of State Dean Acheson to ask "whether the United States had a basic policy and was prepared to back it. If it had not," Sharett said, "the situation of the Jews is almost hopeless, since they have no other powerful friends on whom they can rely."

Acheson's noncommittal reply was that the U.S. did not want to be a member of the U.N.'s investigating committee. He did not think the great powers should sit on the investigating committee, because he felt that the U.N. would give "more weight" to the findings of a committee consist-

ing of so-called neutral powers, "free from pressures of the great powers."

Obviously, American diplomats were waiting apprehensively for the Russians to speak, convinced that the U.S.S.R. would oppose the Jewish state, playing for Arab favour.

But on May 14 there came the extraordinary statement by Soviet Ambassador Andrei Gromyko favouring either an independent Arab-Jewish state or — if this could not be achieved — partition.

The following day, the special session created Unscop, including Australia, Canada, Czechoslovakia, Guatemala, India, Iran, Netherlands, Peru, Sweden, Uruguay and Yugoslavia. Secretary of State George Marshall then reported to Truman that the Department wished to make recommendations regarding the U.S. position should it be asked to submit its views, either to Unscop or to the next General Assembly.

## Fear of Russians

It soon became clear that the State Department had strong views differing from Truman's. The main ostensible reason was still its fear of what the Russians might do — even after the Gromyko speech.

On May 27, Dean Rusk, then Director of the Office of Special Political Affairs, announced the Soviet position. He wrote Acheson that the Soviet statements seemed designed to

of the 1947 series deals with the Near East and Africa; 329 of the 1,377 pages deal with Palestine. The documents chronicling the struggle between President Truman and the State Department, are summarized by I.L. KENEN.

steps which might be considered as applying pressure to Unscop. The impression should not be created that the U.S. or any of the other great powers were "endeavouring to influence the work of a committee which had been established on the theory that it could approach the problem in a spirit of complete neutrality."

Unknown to Sharett, the Department of State began churning out its own recommendations for the solution of the Palestine problem. On May 22, Sen. Warren Austin, U.S. Permanent Representative to the U.N., outlined the first in a set of proposals to Marshall.

"The objective," he wrote, "should be an independent Palestine state which would be admitted as a member of the United Nations. This would not be a state based on racial or religious factors. It would be neither a Jewish state nor an Arab state... There would be a minimum of immigration based on the absorptive capacity of the country... 2.5 per cent of the present total population of Palestine for the next two years, one per cent thereafter. Immigration should be on a non-discriminatory, non-privilege basis, except that greater facilities would be given to relatives and members of families already living in Palestine." To prepare the country for independence, it should be placed for a period of five to 10 years under a U.N. trusteeship.

## Austin's view

Austin believed that his suggested substitute for a Jewish state would commend itself to the "more reasonable and better balanced elements of the Jewish population of the United States and other countries."

A slightly modified version of the Austin proposal came out on June 4 in the form of a "top secret" draft working paper which had been discussed by Austin's deputy, John C. Rusk, Henderson and Rusk. It visualized a unitary Palestine state "in which all its people of whatever religion or blood may dwell together in concord. Palestine should continue to provide a Jewish national home in its spiritual and cultural aspects as well as a home for the Arabs and all the others who live there." It proposed an eight-year trusteeship in preparation for the state.

Not a word about all this was allowed to leak out. In fact, on June 13, Marshall sent out instructions to American diplomatic posts emphasizing that the U.S. had not at any time put forward or supported any plan for Palestine and, "is not supporting any solution in preference to another."

While Unscop toured Palestine, Henderson was urging that the U.S. not take any definite public position until the Commission had presented its report and the British, the Jews and the Arabs had reacted. He warned that "the United States must not be manoeuvred into such a position that the plan finally adopted by the General Assembly should be considered as primarily an American plan, or one decided upon as a result of American pressure, for, in that event, we should probably be held primarily responsible

## 'Pleasant surprise'

Two days later Sharett told Acheson that the Jewish Agency was "pleasantly surprised" by Gromyko's attitude. It was, he conceded, "impossible to judge the sincerity of Soviet pronouncements." Nevertheless, the pronouncement was helpful, since it should "remove concern that the Soviet Union would back the Arabs in case the United States and Great Britain should decide in favour of partition." But Sharett then went on to say that "the negative feature of the session was the fact that the United States failed to make any statement clarifying its present substantive policy with regard to Palestine." He expressed the hope that the U.S. would now inform Unscop about its policy.

This, however, Acheson would not promise. He replied that the American Government was extremely anxious not to take any

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# American role in the partition debate

(Continued from page seven)

for the administration and enforcement of such a plan.

This theme recurs constantly, for U.S. diplomats did not want to send troops to Palestine, to be in conflict with the parties there and to open the door for the introduction of Soviet troops.

## State Dept. v. Unscop

Unscop reported in early September and the U.S. delegation met on September 15 to debate its report. Adoption of the majority report (which recommended partition) would mean "very violent Arab reaction," Marshall pointed out. He thought the U.S. should avoid actively arousing the Arabs and precipitating their rapprochement with the Soviet Union in the first days of the General Assembly. On the other hand, if the delegation did not take a clear stand, he and the Department would undoubtedly be severely attacked for "pussy-footing."

Mrs. Eleanor Roosevelt, as a member of the U.S. delegation at the U.N., asked whether the U.S.S.R. would oppose the majority report. Marshall replied that this was the assumption, since "the case offered such a fine opportunity for the Soviets to carry out their ends regarding the Arabs for the sake of expediency." Henderson said he was convinced that "just as we, during the war, lined up with the U.S.S.R., although having nothing in common, so the Arabs, for convenience, would work with the U.S.S.R. against the Number One common enemy — ourselves."

But Mrs. Roosevelt said there was another question "which had nothing to do with the Jewish situation." She felt this was the "importance of supporting a report brought in by a U.N. committee for the value of such support in promoting the success of the U.N."

Marshall said that he "had been surprised at the quality of the report and at the extent of agreement on this extraordinarily difficult matter. The report had proved much better than he had anticipated."

But Henderson contended that the report, "while intended to be impartial, was not based on any principle. It was full of sophistry (and) expediency."

Austin was also negative. He did not see "how it was possible to carve out of an area already too small for a state a still smaller state."

Two days later, Marshall announced at the U.N. that the United States "gives great weight not only to the recommendations which have met with the unanimous approval of the Special Committee but also to those which had been approved by the majority."

## Henderson memorandum

But Henderson had far from finished his fight and on September 22 he submitted a lengthy communication to Marshall in which he again warned that the U.S. position would have "far-reaching effects upon our relations with the peoples of the Near East and Moslems everywhere. It may greatly influence the success or failure of our efforts to promote world stability and to prevent further Soviet penetration. He reviewed the considerations which caused the overwhelming majority of non-Jewish Americans who are intimately acquainted with the situation in the Near East to believe that it would not be in the national interest of the United States to advocate partition, "on the points he made were as follows:

Without "Arab cooperation we would encounter difficulties in any support which we might give the British efforts to find bases which will enable Great Britain to remain as a stabilizing power in the Middle Eastern Mediterranean."

"We shall need the confidence and cooperation of the Arabs to achieve any success in forestalling violent Arab national uprisings against the French in Tunisia, Algeria and Morocco."

We intend "to make use of the resources of the area for the reconstruction of Europe and for the communications facilities in the area."

"Already, partly as a result of our policies regarding Palestine, the attitude of the Arab governments towards American firms has changed sharply and their demands on the firms are becoming more and more truculent and extravagant."

"The Arabs may consider the United States as their foremost enemy and enter into at least temporary cooperation with the Soviet Union."

"We shall weaken the position of moderate Arabs and strengthen the fanatical extremists."

"We shall be expected to make major contributions in force, materials and money."

"We shall be the target for bitter attacks by both Arabs and Jews."

"The Unscop plan is unworkable, the whole Palestine problem will be back on the doorstep of the General Assembly..."

The Balfour Declaration, Henderson argued, provided for a Jewish national home "but not for a Jewish state."

## Fight abandoned

Henderson's views did not prevail and the State Department was eventually forced to give up the fight against partition. But before it made one more effort to shrink the size of the proposed Jewish state, as a sop to the Arabs, a Department memorandum dated September 30 laid it down that the U.S. should support the Unscop plan, but with modifications, the "largely Arab towns of Jaffa and Safad along with the entire southern Negev being assigned to the Arab state." The memorandum claimed that the Negev was useful only for seasonal grazing, and was inhabited by 60,000 Arabs. There were no Jewish settlements, it stated.

This soon became official American policy, to the overt chagrin of the Jewish Agency. Safad, the Agency representatives pointed out, had great religious significance for the Jews, while it was the Negev that offered the greatest opportunities for future development in a Jewish state.

The arguments must have struck a responsive chord, for on November 18, Sen. Austin wrote Marshall that "only the U.S. delegation has asked for assignment of the territory of the Negev to the Arab state." He took the view that "it would be a mistake to carry this issue of the Negev further." For in that case, Sen. Austin reasoned, a large number of states might abstain in the vote on partition, which would then fall to resolve the dispute. The blame falling squarely on the U.S.

But Austin's superior in Washington would not budge. The following day, Lovett replied with instructions to press on — and not to yield to the Jewish Agency. "We realize that our position on the Negev may not be accepted by the ad hoc committee

(on Palestine). In such a case you should vote for the majority report... making it clear that in doing so, we defer to the will of the majority."

Apparently unknown to Lovett, on the same day — November 19 — President Truman telephoned Gen. John Hildring at the U.N. delegation, and told him that nothing should be done to "upset the applecart." This followed a White House meeting between the President and Dr. Chaim Weizmann on the Negev issue. Hildring later stated that the President had said that "the personally agreed with Weizmann's views and that, although Truman apparently did not issue any direct instructions, he made it plain that he wished the delegation to go along with the majority report on the Negev."

Sticking to his guns, Lovett later telephoned the delegation to say that the President had not really intended to change the Department's stand. Truman had only been concerned, Lovett explained, that the U.S. "should not stand out as a useless minority." With that, however, the State Department finally desisted from its efforts to detach the Negev from the future State of Israel.

## Arab pressure

Arab charges of Jewish pressures for the passage of the partition resolution have very nearly concealed Arab pressures against the resolution. These are now fully revealed in the State Department documents: the attempted deal with the Soviet bloc, which fell through; the exploitation of the Moslem population in Chile and the Philippines; the deal with Greece.

Early in 1947, Crown Prince Saud of Saudi Arabia called on Secretary of State James Byrnes to register his opposition to Jewish immigration into Palestine and to declare that Zionism "had certain connections with Communism," was "anti-democratic, aggressive, and totalitarian" and "anti-God."

Byrnes urged the Arabs to join the Jews in the talks sponsored by British Foreign Minister Ernest Bevin in London. Byrnes said that he had learned "from personal experience that unless parties with different views had frank discussions with each other, there was little hope that their views could be composed." He had found that "by means of discussions it was frequently possible to find solutions for problems which, on their face, appeared insoluble."

Byrnes' sound advice was rejected — with tragic results for the Arabs themselves.

## Iraq warning

Shortly after a majority of Unscop recommended partition, Ambassador Lewis Douglas reported to Secretary of State George C. Marshall on September 8 that Foreign Minister Fadhil Jamali of Iraq had warned that if the U.N. took a "wrong course" it would "mean the end of the U.N. for all Arab states."

This was followed by an Arab threat to make a deal with the Russians. On October 8, Saudi Arabia's Emir (now King) Faisal, Jamal and Nuri Said, Faisal of Iraq met Ambassador George Wadsworth and Senator K. C. Kenyon of the U.S. delegation. Jamali warned that the Arab states were now considering an approach to the U.S.S.R. If the U.S. could not now guarantee the Arab position, the Arab delegates would make their six votes to the Soviet Union in exchange for the Soviet bloc's own six.

Next day, Ambassador Paul H. Allen, adviser to the U.S. delegation, told Ambassador Charles Malik of Lebanon that "the Arab intentions were to seek such a deal."

On December 11 he sent a memorandum to the State Department, which said that "if our delegation to the U.N. is to be interested in the pressure groups in this country, we will be helping to pull down the road to failure."

Meanwhile, however, as Marshall told Bevin, after the British Foreign Secretary reported Arab complaints of American pressure, "Arabs also had been bringing pressure to bear everywhere."

Thus, on the day before the partition vote, Saudi Arabia tested that as a result of pressure, Chile had decided to vote for partition instead of against. The report turned out to be true. According to a communication from Santiago to Washington, President Gonzalez Videla and some members of his Government had indeed been sympathetic to the Jewish cause, and the Chilean delegation had been instructed to vote for partition. "However," important Arab groups residing in Chile exerted sufficient pressure on political parties to cause a change in the Government to alter its position on the Palestine question or abstain from voting in the final vote, Chile abstained.

The Greek vote against partition was bought by the Moslem delegations to the Assembly in exchange for a promise of complete Moslem support of Athens on all issues arising before the U.N. State Department learned of the deal from the Greek ambassador to Washington.

In the final vote, also, the Arab had been able to prevent most of the defections from their side which had been the subject of bitter complaints to Washington. Cuba voted in the end against partition, while El Salvador and China, like Chile, abstained.

The competition for votes sharpened as the November balloting approached.

## Partition battle

From Baghdad, on November 5, the U.S. embassy cabled an Arab charge that El Salvador, Chile and a third South American state had deserted the Arabs under U.S. pressure. On the same day, Immanuel cabled that China and Cuba which had opposed partition, had been forced to change their attitude because of American pressure.

Secretary-General of the Arab League Azam Pasha bitterly complained that the U.S. ought to leave small states alone to form their own opinions.

Five days later, Marshall reassured Damascus and Baghdad that no U.S. delegation officials had attempted to pressure the states they had mentioned, although American representatives had not hesitated to explain and defend their Government's position. Just to make sure that this was indeed so, Lovett telephoned the U.S. delegation on November 24 to insist again that "the President did not wish the U.S. delegation to use threats or improper pressure of any kind on other delegations to vote for the majority report favouring partition of Palestine."

In one case, it is true, American pressure caused a friendly country, the Philippines, to switch its vote at the last moment from "no" to "yes" on partition. But this was not the State Department's doing. As Ambassador O'Neal reported from Manila later, the Philippines had changed its position after receiving a cable from 10 U.S. senators that a vote against partition would have an adverse effect on U.S.-Philippine relations. President Rojas had told O'Neal that the Palestine question was important to him because of the considerable Moslem population in his country. On the other hand, he feared a hostile group entering in the U.S. Senate.

The senatorial intervention with the Philippines elicited a critical reaction from President Truman.

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In the final vote, also, the Arab had been able to prevent most of the defections from their side which had been the subject of bitter complaints to Washington. Cuba voted in the end against partition, while El Salvador and China, like Chile, abstained.

The competition for votes sharpened as the November balloting approached.

From Baghdad, on November 5, the U.S. embassy cabled an Arab charge that El Salvador, Chile and a third South American state had deserted the Arabs under U.S. pressure. On the same day, Immanuel cabled that China and Cuba which had opposed partition, had been forced to change their attitude because of American pressure.

Secretary-General of the Arab League Azam Pasha bitterly complained that the U.S. ought to leave small states alone to form their own opinions.

Five days later, Marshall reassured Damascus and Baghdad that no U.S. delegation officials had attempted to pressure the states they had mentioned, although American representatives had not hesitated to explain and defend their Government's position. Just to make sure that this was indeed so, Lovett telephoned the U.S. delegation on November 24 to insist again that "the President did not wish the U.S. delegation to use threats or improper pressure of any kind on other delegations to vote for the majority report favouring partition of Palestine."

In one case, it is true, American pressure caused a friendly country, the Philippines, to switch its vote at the last moment from "no" to "yes" on partition. But this was not the State Department's doing. As Ambassador O'Neal reported from Manila later, the Philippines had changed its position after receiving a cable from 10 U.S. senators that a vote against partition would have an adverse effect on U.S.-Philippine relations. President Rojas had told O'Neal that the Palestine question was important to him because of the considerable Moslem population in his country. On the other hand, he feared a hostile group entering in the U.S. Senate.

The senatorial intervention with the Philippines elicited a critical reaction from President Truman.

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### ISRAEL DISCOUNT BANK & BARCLAYS DISCOUNT BANK

PAGE TEN

## ROSS: THE U.N.'S MAN RETIRES

Lawyer-economist

J.P. B. ROSS

retired last month

as the resident

representative in

Jerusalem of

the United Nations

Development

Programme.

He talks about his

seven years in

Israel, his plans for

retirement and his

family with

David Kravitz



It was at a midnight mass in the Crusader church of Abu Ghosh that I discovered the things about J.P. One surprise was that he has reached the age of retirement from the U.N., another that he wants to go on living here at least part time, and is looking around for a second home in Jerusalem.

John-Paul Ross and his wife Claude have been in Israel longer than any previous Resident Representative of the U.N.'s technical assistance mission. "In the 26 years we have been married," says Mrs. Ross, "this is the longest time we have spent in any one country."

As Christmas Eve in Abu Ghosh. They were singing, with their daughters Delphine and Sophie and others, in an improvised church choir, under the baton of young Oliver Ross. Only one member of the family was missing: the eldest daughter, Christabel, who lives in Paris with the French husband she met here when he was an observer under the U.N. Truce Supervision Organization.

As the choir broke into a hymn, which they had chosen to sing in Hebrew (it began "Avinu shebashamayim"), answers dawned on me to some of these questions about J.P. The first surprise is that such a bouncy, energetic ball of fire should have reached the age where people are put out to grass. His comment is typically wry: "They think it's better to compose myself in tranquility than to decompose myself in the office."

But tranquility is not a relevant word. Another one came to mind as I watched him provide, at dead of night, the lower harmony in potent baritone — the word enthusiasm. Israelis have succumbed to a total disillusionment with the U.N. owing to the preponderance of politics over principle in the General Assembly. Yet Ross has managed to keep another image of the United Nations floating before our bemused eyes, a multi-coloured one concerned with peace, brotherhood and cooperation.

### Plans to work

Even his work after retirement — and he has no intention of retiring from work — will have an international flavour. He will be available for short-term or one-shot assignments on behalf of the U.N. He plans also to do economic consultancy, and declares openly that he would just as gladly operate from his proposed home in Jerusalem as from France or England.

He derives pleasure from his conviction that the U.N. has done a great job for Israel. In fact he is proud of the unique programme he and his Israeli counterparts have worked out — unique because it was designed for a developing country that is in many respects far from under-developed. And there are other countries in the same position for which the new approach would serve as a precedent.

Most nations, however advanced, have an Achilles' heel. In Israel's case it is water. "We concentrated on that," says J.P., "because it's the country's life blood. We did three projects, embracing between them the hills, the plains and the coast. In the hills, the Nahal Shikma watershed management project tried to minimize the amount of rainwater running to waste down the wadis. In the plains, the inland water storage project helped to ensure an artificial re-charge of flood waters underground. On the coast, a system of ground-water collectors made it possible to pump sweet water out of the sand dunes."

"This programme has increased Israel's usable water resources by 12-16 per cent. And we have learnt a lot about water behaviour. Israeli and U.N. technologists together developed new methods of water preservation, some of which are being exported to other countries."

"I'm told they use Israel's system of ground water collectors in California, saving the Americans many millions of dollars a year. It's a wonderful repayment to the United States for their technical aid programme in Israel."

**Seductive enthusiasm**

It is his enthusiasm for all the causes around him that seduces us — the U.N.'s Development Programme, Israel's struggle for nationhood, the technical assistance experts, humanity, the church at Abu Ghosh, anything that can possibly evoke a fervent response. No one has ever seen him in anything but high spirits.

Enthusiasm for Jerusalem makes him want to keep a pied-a-terre here. This too is unexpected. His background does not lead one to expect this personal identification with a nation-in-the-making that is still relatively unsophisticated, very much preoccupied with its own affairs, and indifferent to the little courtesies that make for polite behaviour. The Ross clan's roots are in a different world. J.P.'s grandparents were Canadians, who returned many years ago to live in England.

"I still have the title-deeds to some farming land, granted to my great-great-grandfather William Warren Baldwin. That plot," he chortles regretfully, "lies in the heart of present-day Toronto."

William's son, Robert Baldwin, was the first Prime Minister of Upper Canada (what was then British Canada as opposed to French Canada). Robert Baldwin's daughter married John Ross, who was Speaker in the Canadian House of Commons. He was J.P.'s great-grandfather.

But J.P.'s first home after retirement will be neither in Canada nor in England. He plans to settle in France, his wife's motherland. Claude, a sister of the Marquis d'Epervay, comes from the Vendee, but the Rosses will probably go to live near her mother's chateau in Anjou.

As a British staff colonel in World War Two, J.P. headed the Anglo-American Economic Warfare Agency in the Middle East, and was director of the Economic Intelligence Section in SHAEEF. He was economic adviser to the British delegation at the Paris peace conference, and then entered the service of the United Nations.

Perhaps it was the dual loyalty of his immediate family — to two countries that always have been, and still are, rivals as much as friends — that made him prefer international to national causes. His postings took him to Rangoon, Manila, Karachi (West Pakistan) and Dacca (then East Pakistan, now Bangladesh), Djakarta, Teheran, and finally, as a kind of grand climax, to Jerusalem.

of the ways, how do you see Israel's future?"

To ask about the future means to ask about prospects of peace. Says Ross, measuring his words: "I believe peace will come not so much by stubborn negotiation over pre-selected bargaining points, but — and this will take longer — through a lot of little bridges of cooperation quietly built up."

"Could the U.N. play a part through technical assistance?"

His reaction was so positive, it almost propelled him out of his seat.

"Of course," he boomed. "I have three, four projects on file here that cry out to be undertaken on a regional basis — irrigation, water desalination, exploration of the geo-thermal energy potential. If we worked together with neighbouring countries in the region, we could use water resources to transform the desert. There is steam underground, you see it in the hot springs at a number of places. Let's find out about this energy source, map its locations, test its temperatures. Channelled to drive turbines, it might provide really cheap electricity for industrial and domestic use."

Retirement? It would be hard to find a keener man than Ross to head such a regional project under the U.N. — if only the opportunity were to come.

### 'Punch' contributions

J.P. occasionally lapses into humorous verse. He has been published in "Punch," using the pen-name Jape (a pun on his initials).

One of his recent *jeux d'esprit* was inspired by a press release from the Hebrew University. The university, in collaboration with the Biblical Zoo, was due to import two female bears from the National Zoological Park in Washington, D. C., where, in 24 years, they had failed to breed. Jerusalem scientists proposed treating the barren animals with doses of *castoreum*, an extract processed from the beaver's sex attractant —

which was used by the ancient Romans as an aphrodisiac. This is the way Jape tells the story: Rome with its Lust hath turned to dust; Great Caesar is departed: Yet we hear tell that Israel takes up the trail he started.

The Bible Zoo, with Hebrew U. in furtherance of Science, Just now prepares two barren Bears as Castor's would-be clients.

For two decades those frigid maids in Washington have tarried, Shunning affairs with Bruin Bears, refusing to be married: Jerusalem now offers them its Zoo's palatial quarters, Where they will share a Syrian Bear with wives, plus sons and daughters.

Once they are here, the great idea, believed to be a winner, Is to induce some Beaver-juice into the ladies' dinner: After the meal, 'tis hoped they'll feel unspinsitely ambitions.

And Mr. Bear will, then and there, make certain propositions!

Maybe success will not careen this very first probation; Perhaps the Bears will run like hares when faced with consummation!

Frustration may, for many a day, beckon but to a mare's-nest,

Till — one day more, Excel-sior! — behold a double Bear's-nest!

Such is the Plan proposed by Man; but often God disposes Quite otherwise than men devise, and thus disjoins our hopes!

Will Israel's vets lay any beta the Bears, when brought to fever,

Will not abscond to yonder pond, thinking they, too, are Beaver? But 'tis, I wot, a subtle plot to get the virgins mated. Good luck to ye, about to be sublimely Castorated!

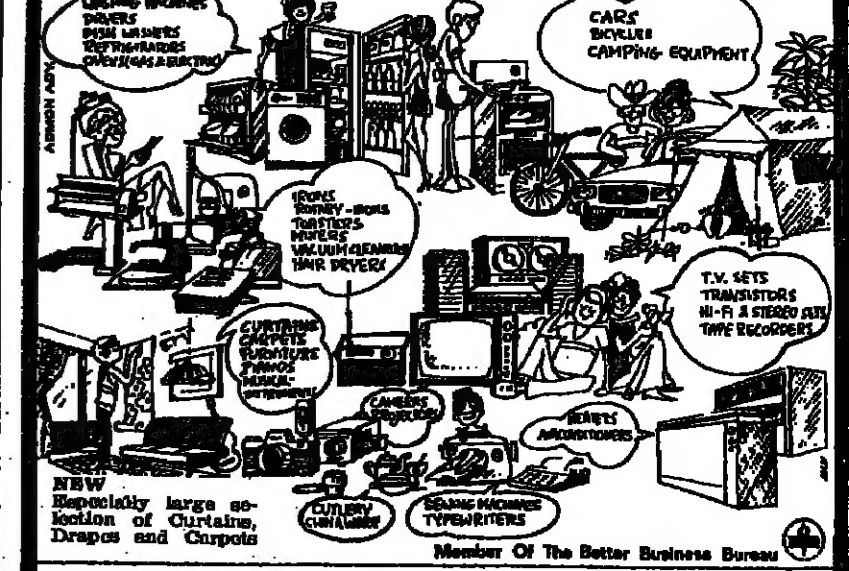
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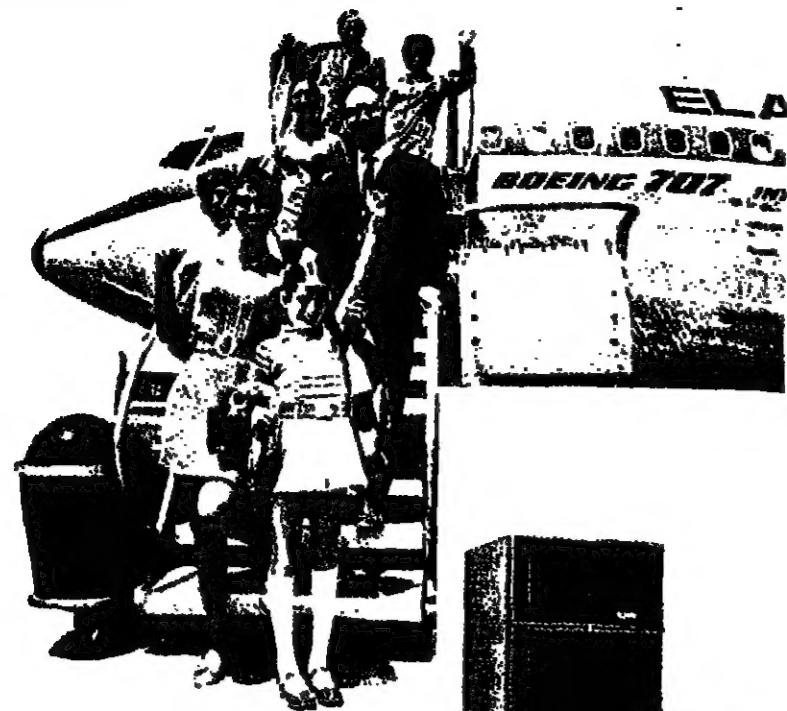
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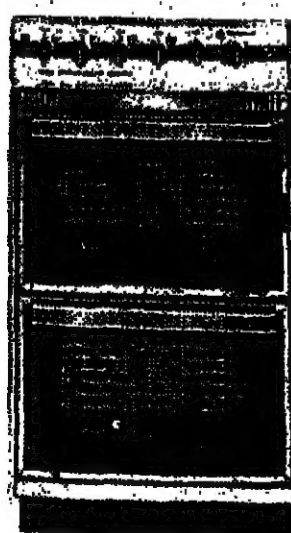
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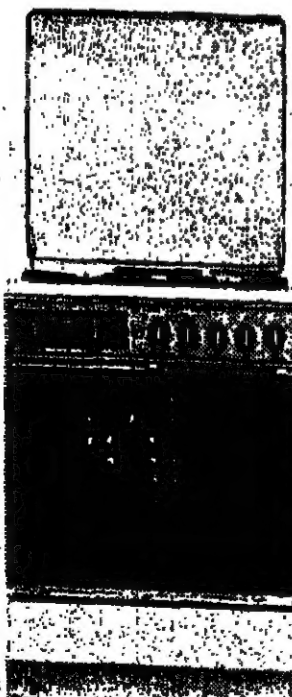
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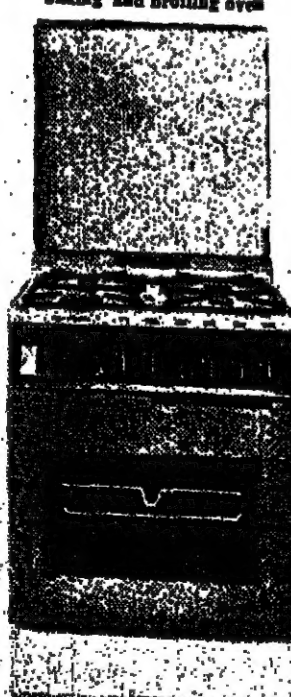
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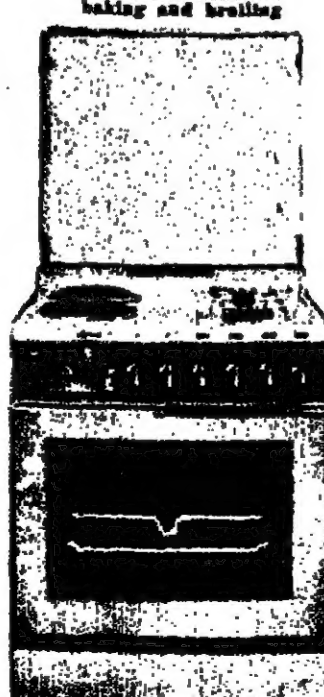
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## AMCOR

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There is substantial truth to the claim of Beirut Jews that they are well off. But, writes Canadian journalist ARNOLD BRUNER, just back from a visit to Lebanon, their crucial statements are the ones left unsaid.

ON one side of a narrow street in the centre of the Lebanese capital is a high fence with pillars decorated with the six-pointed Star of David. The gate is open.

Beyond the fence is a fairly large compound containing some palm trees and dominated by a large pink stone building in the entrance is a simple sign in black Hebrew letters.

A small swarm of neatly and well-dressed children in their early teens emerges from the building chattering happily in Arabic as they cross the compound and disappear into the street. Neighbours relaxing in chairs in front of their houses across the way pay no attention.

The sign on the peaceful, unguarded building reads Magen Avraham Synagogue. This is Beirut's main synagogue, and the healthy, Arabic-speaking children blindingly easily into the Beirut street scene are the youngest generation of Lebanon's dwindling Jewish community.

Waiting behind an open door in a simple office opening on the compound is the Chief Rabbi of Lebanon, Shabud Shreim. A man in his middle years, he is clean-shaven and dressed in an ordinary business suit, but wears a small round hat as a mark of piety.

The Jewish community of Lebanon is extremely old. The most recent infusion of "new blood" occurred in 1492, when the Jews were expelled from Spain. The rest according to Rabbi Shreim, "have always been here" — at least since the Romans destroyed the Temple in Jerusalem in 70 A.D., and possibly earlier. Typical of his Orthodox Sephardi congregation the Chief Rabbi would be indistinguishable on the streets of any European or North American city.

He told me that there are 10 synagogues in Beirut, although the others are much smaller than his, and one in the coastal town of Sidon where there are about 10 Jewish families. Apart from that, there are no synagogues in the Lebanon.

### Two-thirds depart

The rabbi estimated that the total number of Jews in Lebanon is 3,000, although other members of the community thought the figure was lower. Ten years ago, the community numbered between 8,000 and 9,000.

To a stranger, the disappearance of two-thirds of the Jewish population in a decade sounds towards the Jews, Rabbi Shreim repudiated the suggestion and denied that the departure of so many Jews was in any way connected with their living conditions or with the Arab-Israeli problem.

"There are no restrictions on Jews in Lebanon," he said. "We are free to travel. We can leave whenever we choose. We can get a passport in 24 hours."

As proof of Lebanon's attitude towards the Jews Rabbi Shreim described what happened during and after the Six Day War. Police guarded the Jewish quarter of Beirut, but Lebanon was the only Arab country where there were no anti-Jewish riots or demonstrations, no special restrictions were placed on Jews. Many waited out the tense period among Christian friends living in the mountains near the capital.

True, by 1968, of the 6,000 left in Lebanon, 2,500 to 3,000 had emigrated; but they were free to take with them any money or property they wished.

The rabbi gave the explanation one usually hears for this dwindling of his community: "economic reasons."

"They leave because there are better opportunities for careers and employment, better opportunities for Jewish marriage in larger communities. Many have families living abroad. It's not a question of security."

Most of those who have remained are in the middle-income brackets but none said the rabbi, could be described as very wealthy. They earn their living in commerce, in the professions, and as employees of Lebanese firms.

However, no Jews are employed by the government, a subtle restriction which the Jewish leadership did not mention except obliquely, as part of the career and employment opportunity picture.

"Our material situation is satisfactory," said the Chief Rabbi. "We can manage our charity programmes ourselves, without any outside donations. We have freedom of religion, and run our own school."

The school — the only one to which Jewish children go — is the one founded by the Alliance Israelite in the 19th century, one of the Alliance's few institutions still operating in Arab countries.

In keeping with its policy of assisting foreign educational institutions in which the languages of instruction is French, the French Government makes a regular grant to the Beirut school. This helps to provide scholarships for those who cannot afford the fees. The children are taught in Arabic as well as in French, and learn English and Hebrew as part of the regular curriculum. Hebrew lessons are also given at the synagogue.

### No contact

But, Rabbi Shreim stressed, there is no contact with any other Jewish community. "There is no contact with Israel. In principle, the Lebanese are not allowed to have contact with enemy territory."

"There is no contact with the Jews of Syria either. Syria for us is as remote as China. We have no contact at all with any Jewish community outside, not even in Europe or America. We don't feel it necessary to have any contact."

Have Lebanese Jews emigrated to Israel?

"When Jews leave Lebanon we, as a community, don't know where they are going. It's a private matter. But they go to many countries. Many go to Europe, to the United States and Canada, and many go to South America."

And there is no further contact? "Oh yes, privately there are letters to loved ones and so on — but no contact at the community level."

Theoretically, Lebanese Jews are able to travel to any other Arab country, but they make it a point not to travel in the Middle East.

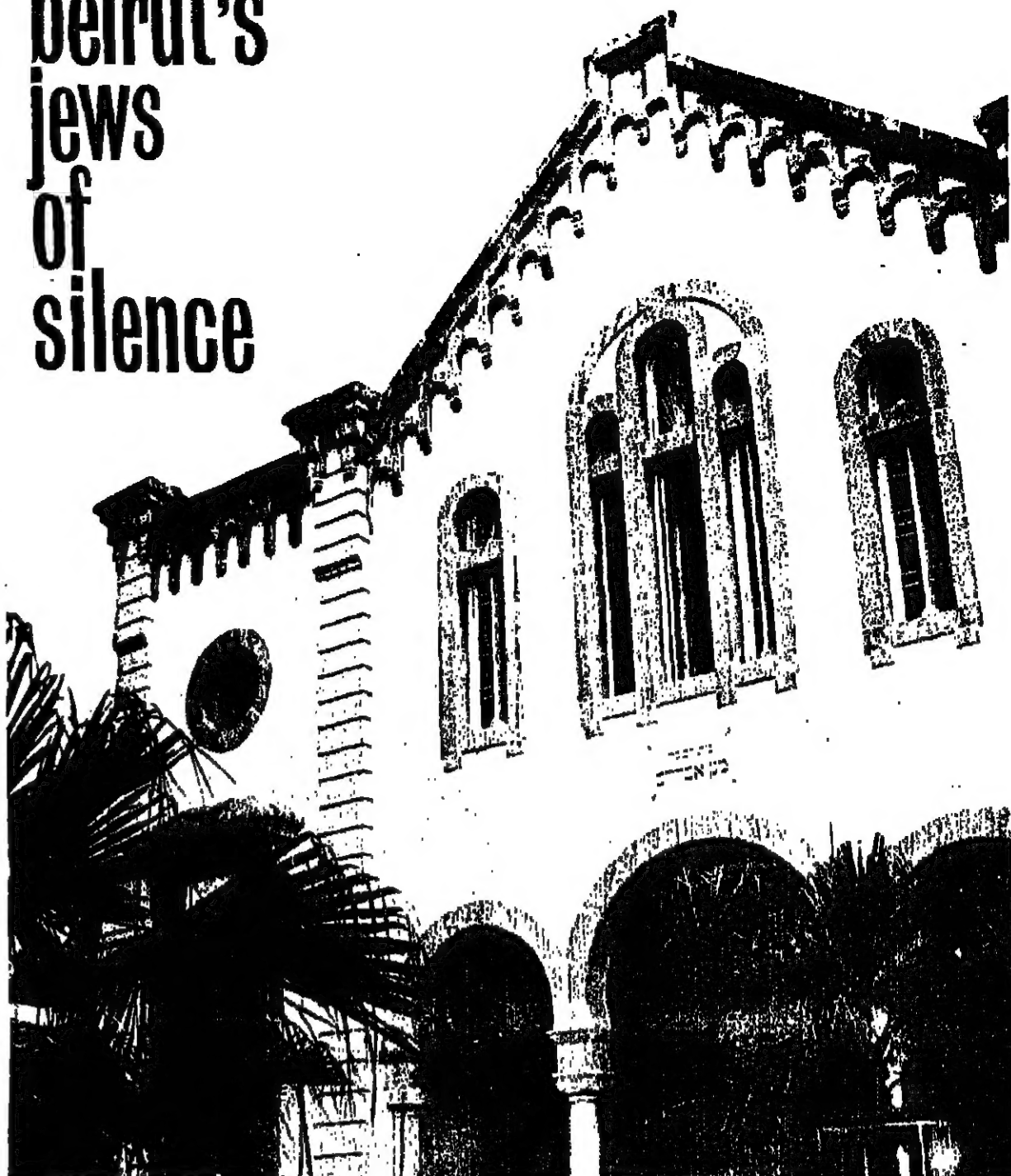
"We could go to Syria if we wanted to," said the rabbi, "but no one would take the risk."

The special reluctance with regard to Syria is well-founded. On September 8, 1971, Albert Elias, a businessman in his mid-80s and secretary of the Jewish community, was kidnapped while walking from his home to his office. He was reported to have been taken to Syria by terrorists and imprisoned there.

"We have heard nothing about him," said the rabbi. "We have appealed to all our contacts among the authorities for information. They are searching, but there has been no definite word."

(On January 4, the Beirut newspaper "Al-Jarida" reported that Mr. Elias had been released.

# beirut's jews of silence



The main synagogue of Beirut, one of ten Jewish houses of worship in the Lebanese capital — and in the entire country. (Arnold Bruner)

but the report has not yet been officially confirmed.)

In the synagogue courtyard, after the rabbi had left, two members of the congregation referred to the case briefly.

"The kidnapping was not a matter involving Elias personally," said one, "it was an act against the Jewish community." He declined to elaborate. "There is too much talk about us," he said. "We don't need more security, we need more prudence. Prudence is better. We are well off here."

To demonstrate his point, he took me round to the back of the synagogue to show me a great four-storey building about 50 years old, and to the side of it a huge playing field in one corner of which a group of youths were playing basketball.

All this is the property of the Jewish community. The building, which serves as a community centre, once housed a complete school system. Now, because of the lack of pupils, most of it is unused.

On the ground floor is a gymnasium where youngsters practice judo, tumbling and other forms of calisthenics. On the upper floors there is a large lounge and meeting centre, including a stereo set, but no television.

In a way, the recreation centre, a place where the young can gather, is a protective instrument for the small community. Inter-marriage is deeply frowned upon, but it is an ever-present possibility.

"We are very traditional here,"

said my guide. "Inter-marriage is not good for us, even when the other party converts to Judaism. When a girl marries out, her parents will not speak to her — she is outside the community."

However, he allowed that not all members of the community were quite so rigid. "The building has a splendid auditorium with seating for 800. The set of a Hanukka children's pageant commemorating the Maccabean victory was still on the stage. The only adornment in the hall was a picture of the President of Lebanon."

The centre also has a library-reading room, with books in Hebrew, French and English. They include titles one would expect to find in a Jewish institution, such as "The Jews in the Modern World," "History of the Jews" and "Anti-Semitism and the Enigma of Israel."

### Hebrew books

Publications from all over the world can be bought in Beirut's numerous bookstores, but some literature is blacklisted in Lebanon, including Hebrew literature. However, my guide pointed out that the books in the library were not "contraband" — they were religious and "teaching" books ordered legitimately from abroad. The community gets over the problem of short supply, when necessary, by reproducing some books on a copying machine. Throughout, he stressed the self-sufficiency of the community, which he said required no outside financial help.

To demonstrate the freedom of the community to conduct religious affairs, he brought out an invitation to the Hanukka entertainment printed in French. However, he refused to let it out of his hands, and was careful not to allow his name to be known.

He explained that a journalist who visited Lebanon recently had recorded the children singing Hanukka songs in Hebrew. The tape was played later over Israeli radio, which is heard in Lebanon. This brought a comment in the Lebanese press that the Jewish community seemed to lean more toward Israel than Lebanon.

"We are well off here. We have no need of that kind of attention."

There is no doubt that the Jews of Lebanon are well off — in comparison with Jews in any other Arab country and in any Communist country. But it is an eerie feeling to walk with free men who in the name of prudence isolate themselves from the world, men with freedom of religion whose language of prayer makes them suspect, men with equal rights who, in the land where they have lived for 2,000 years are barred from government service, affluent men whose numbers dwindle for "economic reasons" and whose classrooms lack children, secure men who give not to be photographed or interviewed.

It is an eerie feeling to talk with honest men whose remarks are significant because of what they leave unsaid.

By arrangement with the "Toronto Star"



# JERUSALEM PRIZE TO PLAYWRIGHT IONESCO

At biennial book fair in April

By MOSHE KOHN  
Jerusalem Post Literary Editor

THE Jerusalem Prize, Israel's international literary prize, will be awarded this year to Romanian-born French playwright Eugene Ionesco, it was announced officially in Jerusalem on Wednesday.

The prize, awarded biennially to an author "who has contributed to the freedom of the individual in Society," will be awarded to Ionesco in the presence of President Shazar and Prime Minister Golda Meir at the opening of the Sixth Jerusalem International Book Fair on April 25. Carrying a cash value of \$2,000, the prize has been awarded at the previous book fairs to Bertrand Russell, Max Frisch, Andre Schwarz-Bart, Ignazio Silone, and Jorge Luis Borges.

Close to 2,000 publishers from all over the world — twice the 1971 fair's number — are expected to be represented at this year's fair, which will run till April 30.

In nominating Ionesco, the judges panel says it has done so for aesthetic reasons and because his contribution has changed the face of drama, in marking the death of dialogue and replacing it with psychological depth of character and realization of the estrangement of the individual in society. In an almost medieval tradition, the judges say, Ionesco has brought about the renewal of the allegory of Man.

The judges make special mention of his play "Rhinceros," which they hail as one of the greatest demonstrations against all forms of totalitarianism and the dehumanization of Man, and of "Hunger and Thirst," which shows the quest for the absolute of human love through the hell of the absurd — not to be achieved but constantly sought. Both plays have been staged in Israel — "Rhinceros" by the Haifa Municipal Theatre, in a Hebrew translation by Nissim Aloni, and "Hunger and Thirst" by Ohel, translated by

Nathan Altman. Other plays of his have also had Israeli production, both in Hebrew and in English.

Ionesco, 61, has been in Israel a number of times, and in June, 1967 he contributed all royalties due him here to the Magen David Adom and banned performance of his plays in Arab countries. In 1970 he was elected a member of the French Academy.

In addition to his plays, he has published "Fragments of a Journal" (translated into English by Jean Stewart, London, Faber and Faber, reviewed here on July 10, 1968), and "Present Past/Past Present: A Personal Memoir" (translated into English by Helen R. Lane, New York, Grove Press, 192 pp., \$4, and translated into Hebrew by Aryeh Lerner, Jerusalem-Tel Aviv, Schocken, 224 pp., IL\$60). Below are two extracts from the latter book: "Israel bothers everybody" and "Man into rhinceros."



Eugene Ionesco — recipient of the allegory of Man. (Photo by the Lafferty, from the jacket of Ionesco's "Present Past/Past Present," N.Y., Grove Press, 192 pp., \$4.)

## 'Israel bothers everybody...'

FOR the moment (July 1967) there is practically no more war in Israel. A few skirmishes here and there. Everyone was joyfully prepared to deplore the massacre of two million six hundred thousand persons. The victims did not allow themselves to become victims. Those who were bent on killing were dismayed. Because of this, of course, those who go by the name of intellectuals began to side with the Arabs, especially when it became more and more evident how willing anti-Semite Russia was to take the side of the Arabs, that is to say of their leader. Certain Arabs would prefer not to go along with all the other Arabs, and from Tunis have told me it seems that the Tunisians are living in fear of being attacked by the Algerians.

Z. tells me that Sartre, who believes himself to be the guide, whereas he is only the reflection, of a certain dominant Leftist petit-bourgeois mentality, just as there was also a dominant Rightist petit-bourgeois mentality before the war, condemns the Israelis or at least is ready to condemn them for having attacked first. He says that they are the aggressors. Z. replied that if the Israelis hadn't attacked the Egyptians were all ready to do so. That's not the way the problem should be judged, Sartre answered, for "it" doesn't mean anything. No one knows what they would have done. "It" doesn't mean a thing.

very objectivity is merely pure subjectivity, an illusion, as in the case of the recent war in the Middle East.

Things have never seemed to me to be as confused as they are today. Ordinarily, however, the State of Israel's right to exist is acknowledged. Not always. In the forefront of those demanding that this state be wiped out are certain Jews of mind and the desires of several parties of course. But since so many Jews have been massacred, since a whole Jewish culture has been destroyed in Russia, non-Jews no longer decently dare to give voice, and to give voice to give voice, under the name of anti-Zionism. But the Jews themselves may very well

be asking to be massacred. This is the case with some of them who, and because as the cliché would have it, Israel is the valet of imperialism.

Thus there are, on the one hand, Jews who demand, purely and simply, the destruction of Israel in the name of the Socialist idea.

There are, on the other hand, Jews who say hypocritically: "Of course, of course, the State of Israel has the right to exist... However, I, a Jewish man, or I, a Jewish woman, am not Jewish, I don't understand why the State of Israel exists, I am not Jewish, I am French, German, English, Italian, of Jewish stock, of Jewish origin, of the Jewish religion, but in the final analysis I am French or German..."

## The revolt of the grandfathers

NO revolt of youth is legitimate. The youth are not a race apart. The important thing is not to be young but to be intelligent, to be civilized. When I was a student I noticed among the students a great deal of fanaticism and simplistic thinking. Today they are against their fathers but collaborate with their grandfathers. Mao is 80 or more, and the same hoary-bearded grandfather. Marx is a man that today's youth revolt is a revolt of the grandfathers against the fathers, with the youth doing the work of the grandfathers. Those are old, old ideologies.

## Other Jews

There are other Jews, there is a category of Jews that does not like the State of Israel. This in the papers I have come across the re-echoes of the State of Israel. The State of Israel has the right to exist, but the State of Israel does not have the right to exist in its present form because it is a state founded on a religion (but not the French State founded on the idea of a nation), and therefore one of the Jews who has this attitude says, "I am a Jew but I am a lay person."

There is finally, or in addition, a third category of Jews that says: "The State of Israel has no right to existence. We are Jews, in fact, we're religious. The State of Israel is not the New Jerusalem and is not created by the Messiah, because we are still waiting for the Messiah. As Jews, as religious people, we only live in the Diaspora, we must live only in the Diaspora, the State of Israel is heretical."

This is the same as saying that the State of Israel is the right to exist. This country bothers everybody. It bothers the Americans, it bothers the French who had interests in North Africa, it bothers the Jews who must take a stand, it bothers everybody, because everybody is settled down, or wants to settle down comfortably with the welfare, the existence of something strong, powerful, unarguable always creates insoluble problems.

## Man into rhinceros

There were fewer and fewer of us and I knew how this happened. I gave them between four and six weeks to definitely succumb, to yield to temptation, to the temptation of power, and find excuses for their fear, for letting their arms fall to their sides and not fighting anymore, for bowing within themselves to all the reasons of others and becoming like the others, with great relief. They became men possessed.

I am astonished to see how this resembles my play "Rhinceros." This is the real origin of this play. It was only very recently, when I went back to the pages of my old journal, that I saw that I had called them rhinceros, something that I had entirely forgotten, and it seemed to me a curious happenstance.

It is as if I had seen translated these fanatics who had become imbeciles today in the form of Communists and Red Guards and so forth... It is no longer the Nazis, they are said to be in the right, with arguments, naturally, that serve for their old one...

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# The folk-wisdom of Exile

ISRAEL AMONG THE NATIONS by Jacob L. Talmon. Weldenfeld and Nicolson, £2.  
Reviewed by Ben Halpern

"ISRAEL among the Nations" is one of those commonplace titles that are far less innocent than they seem. The "nations," of course, are "Gentiles," or adversaries, in the Hebrew connotation of the word; and "Israel" is a tribal name of world-historic significance. The relation between the two is a deeper, more pervasive, more intractable, more difficult one than the bland word "among" would otherwise signify. Such a title points to one of the most sombre and hidden, yet widest and challenging, problems of general and Jewish history alike.

No people has been more fatefully involved in the critical scenes of world history, and none more various, during the long years of exile, to shape them according to its will. Great nations have risen and fallen out of the remote forests and deserts and peninsulas and islands of the world to shake the continents and oceans in their time. Israel, because of its dispersion, suffered and survived through all those storms. The same waves of general history upon which the conquerors rose and fell also bore up the trail ark of our refugee people, or, no longer supporting, threatened to sink it or break it up on foreign reefs. Others sought out flocks from their own harbours, plotting their bold course to conquest and rule and caliginous defeat; Israel forever sought anchorage and safety amid the shoals and perilous channels of a Gentile world. We, too, had a course plotted out and a compass, but not to be used in historic time. The harbour we sought, our ancestral Zion, was to become a local and modest role of affluence and participation, together with other fellow countrymen, wherever they lived. The awful victim-history of the Jewish Exile is rendered obsolete, and Jews can become "like all the nations" — which implies that they become no more and no less salient and problematic than their numbers and local concentration should decree.

could thus provide a unique perspective on world history for one who would use it: the record and view of a people that suffered all the storms of history without sharing the passions of those who stirred them up. During the long idea framed each of the two universes, Christendom and Islam, in which what we call world history occurred, the People of Israel lived in and bridged both universes, and the world-religion of Judaism, unique to the Jews, was a universal denial and opposition contained within the spiritual frame of both universes. A Jewish view of world history thus offers the rare opportunity to broaden historic perspective by seeing history not only from the viewpoint of its makers but also from that of its perpetual victims.

## Universal elements

Modern world history introduces universal elements of civilization wherein Jews are not opponents or victims and may be participants and makers. Humanism and science and the new world economy of capitalism set up streams of development and lines of conflict from which Jews need no longer seek safety in backwaters, fleeing the main tide. They are released from the role of universal denier and opponent: it should follow that they can take up a local and modest role of affluence and participation, together with other fellow countrymen, wherever they live. The awful victim-history of the Jewish Exile is rendered obsolete, and Jews can become "like all the nations" — which implies that they become no more and no less salient and problematic than their numbers and local concentration should decree.

The very enthusiasm with which Jews welcomed this opportunity, as everyone knows, largely precluded any prospect of its attainment. This effect was apparent even in the bourgeois revolutions which first offered Jews a principle of full equality and participation in national histories. At this early stage, few Jews were prominent in the liberation of the third estate, but the sudden ascension of the Rothschilds, Foulds, Pereires and other great Jewish bankers to the peaks of public eminence caused the limits of the neutral and open society to be demonstrated with emphatic displays of anti-Semitism.

The "counter-productive" effect of Jewish revolutionary universalism as a solvent of the Jewish problem is nowhere more evident than in the proletarian and other radical movements that set out to complete dialectically the transformations of society begun, and then blocked, by the capitalists. Karl Marx, Ferdinand Lassalle, Pavel Akselrod, Yuli Martov, Israel Halpern, Parvus, Rosa Luxemburg, Leon Trotsky, Karl Radek and Gregorij Zinoviev are not only stars of first magnitude in the pantheon of revolution; they also figure as ranking demons in the black books of the counter-revolutionary anti-Semites.

The first essay in Professor Talmon's collection, "Jews between Revolution and Counter-Revolution," applies a novel perspective which, in the usual style of the author, both unifies and illuminates this topic. The relation of Jews with revolution, as Prof. Talmon notes, cannot "easily be treated with lofty detachment." Discussion of the subject is not only "disagreeable" but also "repellent" to Jews, whether revolutionary or traditionalist as it "lays bare some of the most massive contradictions and unbridgeable antinomies of the human situation," and accordingly it is a "founding, a wall, an abandoned child" among significant historical problems which "no one is willing to claim... for its own sake." The usual practice is to be satisfied with stereotyped assumptions which ignore the obvious fact that the anti-Semitism aroused by the long process of modern revolution is not confined to counter-revolutionaries; it is also widely shared by the revolutionaries.

## Two trends

Prof. Talmon begins by firmly grasping this nettle. He contends that modern revolutionaries are divided among two trends, the Jewish-Messianist and the Gentile-historicist. The former alone looks forward to a new world based on universal, rational principles, and, accordingly, begins first of all with a decision for what it sees as the retrograde particularism of the Jews. The latter, looking back to the lost bliss of an ordered society, abominates bourgeois capitalism in much the same way as the Romantic conservatives; and, certainly, the modern style of anti-Semitism arising from this hatred pervades the Gentile left wing (Fourier, Trousseau, Proudhon, Bakunin, etc.), as strongly as the right (Burke, Wagner, etc.). Only the Jewish-Messianist Leftists (Saint-Simonians, Marxists, etc.), appreciative of capitalism as progressive and sought to transcend it with rational universalism more radically applied than the bourgeoisie had done. While disdain or self-hatred might characterize their attitude towards Jews, Romantic anti-Semitism could not.

This presentation suggests a question which Prof. Talmon considers only glancingly. Granted that it helps our understanding of both revolution and the Jewish problem to divide the revolutionaries into a Jewish-Messianist and Gentile-Romantic trend, what principle helps us understand the division among the Jewish revolutionaries, between dis-

dain and self-hatred on one hand and positive identification with the Jews on the other?

The answer to the question is all too obvious: it turns on the rejection or acceptance of a Romantic Jewish nationalism. Critics of Zionism, for example, have been outspoken in noting Moses Hess' reliance on race theories, Herzl's capacity to deal with and empathize with chauvinistic anti-Semitism, and even the volkish elements in the Zionism of such figures as Martin Buber.

Prof. Talmon does not descend to the trite level of composition which a direct refutation of such views would entail. His response is implicit in the much more interesting project he undertakes in his second essay, on Herzl's "Jewish State": to understand Romantic Zionism in the content of the Jewish-Messianist universalist tradition. Thus, he considers Herzl in the direct line of descent, Lassalle-Hess-Herzl, which is certainly odd, but oddly illuminating.

## Difficult issue

Not only the Jewish People but nationalism as a general phenomenon, too, was a difficult issue for revolutionary, rationalist-universalist Left. It is striking, on the other hand, that Zev Jabotinsky, who would make a perfect case study in the line of Hess-Lassalle-Herzl, is only noted in three brief references; but of these, the two shorter ones note the liberal quality of his nationalism, while the third, remarking on his militarism, weighs down the balance decisively on the side of disapproval. And disapproval, in this style of discussion, means relative neglect.

At various points in these essays (Continued on Page 16)



Jacob Talmon — novel perspective.

understand and appreciate, like German unity and Polish freedom, too little as ends in themselves and too much because they fit more generally abstract schemes.

Thus, Hess is in every way a warmer and more appealing man than Marx. Prof. Talmon, while making the most of this fact, also subtleties and balances his brief sketch of Marx by noting in what the identity dilemma of being Jewish. The same subtlety, not to say brilliancy and depth, distinguishes Prof. Talmon's account of Herzl because he approaches him from the side of his affinity with the rationalist-universalist Messianism of the Jewish Left. It is striking, on the other hand, that Zev Jabotinsky, who would make a perfect case study in the line of Hess-Lassalle-Herzl, is only noted in three brief references; but of these, the two shorter ones note the liberal quality of his nationalism, while the third, remarking on his militarism, weighs down the balance decisively on the side of disapproval. And disapproval, in this style of discussion, means relative neglect.

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## Illusion

As a matter of fact, the Egyptians did attack, ideologically and strategically. When the North Koreans attacked South Korea in 1950 and the South Koreans, along with the Americans, merely answered this aggression, the Communists said that the North Koreans had only attacked the South materially, whereas ideologically and strategically it was the South Koreans and the Americans who had attacked. The words "ideologically" and "strategically" do not apply today either to the Egyptians or to the Israelis, but for months the Egyptians prepared ideologically, strategically and propagandistically for a holy war. Moreover, their armies were directed against and were unbranded on the Israeli frontier. It is very difficult to make heads or tails of the whole affair. In fact, it is something the ideology that is said to be objective, as in the case of North Korea, and sometimes this

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# The disappointment of rationalist optimism

(Continued from page 15)

The signs of neglect appear together with an obvious rejection of those aspects of history too quickly passed over. Thus, as Prof. Talmon notes, "in (Herzl's) vision of the solution of the Jewish question there is nothing apocalyptic or catastrophic, no war, no clash of rights..." At the same time Prof. Talmon cannot overlook that Herzl, like Jabotinsky, "and in guarded terms Weizmann himself, understood the danger," if not of Auschwitz, then of a catastrophe which required the "evacuation" of Jews from Diaspora countries. Moreover, both Herzl and the Eastern European Zionists represented a spirit of militancy, a revolt against bondage, an impulse to liberation, which spurred the quietism of the exile and responded to the theme of "honour," to the moral duty of self-defence, to duelling, and to such military measures as this situation made possible.

## Striding dilemma

The antimony involved here is the most striking dilemma of the Zionist movement, throughout its history and especially today, in the long armed struggle that has continued day by day from the beginning of the Jewish State. This topic is the subject of Prof. Talmon's third essay, "Israel among the Nations: The Six Day War in Historical Perspective."

Prof. Talmon approaches the issue of contemporary Israel with the melancholy wisdom of the historian torn between his understanding of inevitability and his appreciation of contingency. That the Holocaust was a necessary cause of the rise of Israel in its present form, is a grim conclusion that chills the heart of the historian, as it must his readers. Neither contingency was properly understood by the Zionists before the event. Prof. Talmon laments the rationalistic optimism of Jews who failed to flee the Holocaust, which was a total failure of humanity that a man of good will in that age could not permit himself to expect.

The same rationalistic optimism buoyed up the Zionists who sought to build their national home peacefully among the Arabs. Only by rejecting the inevitable could the patient reasonableness of Weizmann and the unflagging idealism of Labour Zionism for so long control Zionist policy. But as Prof. Talmon also notes, it was this very policy by putting off confrontations and persistently gathering strength, that was no less necessary to the triumph of Zionism.

## Critical dangers

The contingencies facing the movement were never easy opportunities, and nearly always critical dangers. As opportunities, says Prof. Talmon, they were always too little and too late to allow for a success of Zionism that would achieve its goal: a peaceful solution of the Jewish problem in the national home. As threats they were successfully warded off only through a policy of short-term defensive measures. In the constant hope that the darkest apparently inevitable of a long view might by passage of time be converted into a secure victory.

Presented in this light the basic motivations of Zionism seem less profound and rather grimmer than Prof. Talmon points them. He is certainly right in attributing to a strain of Jewish Messianism the stubborn optimism that fundamentally motivated Zionist policy. The source of this faith, as Prof. Talmon clearly implies, is the religious background of all Jews, secular or Jewish, which pervades also the worldview of Jewish revolutionaries, as well as of nationalists.

The historian naturally highlights this aspect of the motivation, in which the free and contingent are uppermost.

But there is also an inevitability in the Jewish cultivation of Messianic optimism sustained in defiance of circumstances. It is the natural heritage of a people confronted through the centuries with the tests and trials of dispersion and exile. Only by stubborn faith in an improbable future, combined with myopic defensiveness toward instant dangers and present emergencies, could such a people survive.

One of the most attractive sides of the Jewish re-entry into active history, through revolution or through Jewish nationalism, was the grand, magnanimous largesse of spirit which it bestowed on young Jews. Not caution but daring, not critical realism but Utopian optimism, moved these men in their day-to-day decisions. These tactics, as recklessly improvised in action as the strategies were painstakingly elaborated in abstract vision, these qualities of self-ward and heroism, these essential in the days of probable defeat. They are no more possible today, in the safety of established sovereignty, than they were when submission and self-effacement offered the only safety for Jews in exile.

Israel remains a small nation and a dispersed people. It remains ultimately grounded in a world-religious culture. Its inseparable situation still involves it so deeply and broadly in world history that even in the homeland it cannot be truly like "the nations." Israel among the nations is still the antagonist and irritant, always more salient and exposed than its specific weight and mass in history would warrant. Defensiveness even myopic defensiveness, and an optimism quite frankly based on faith rather than specific strategy is the inevitable and essential response.

## Arab policy

In recounting the Zionist retreat into hedgehog belligerency on the Arab question, Prof. Talmon is forced to conclude that Arab policy left no other option open for the Jewish national movement. That is the sober historian's concession to the inevitability of the past. Facing the still contingent present, he and many of us who shared the Jewish-Messianic mood of Liberal Zionism hoped for a final, peaceful, swift solution of the conflict in the opportunity of the Six Day War offered of trading territories for peace.

There have been passed more than five long years since that time, and Prof. Talmon's essay, too, now is well behind the times. If he were to write it anew today he might again have to face the melancholy fact: Arab intransigence which critical realism might have foreseen as inevitable, has once more closed the door against a policy for Israel based on rationalist optimism.

Even in its homeland the Jewish People is not like other nations, accepted in the local limits. Israel's efforts are world affairs, for good or for ill, and a compulsive short-sighted care for the threat of the immediate moment is not only inevitable but essential for a small people's survival in such large storms. History, which perpetuated the dispersion of Israel, even during its time of gathering, has inevitably revived the tactical folk-wisdom of the Exile in Israel resolved to sovereignty.

Ben Halpern is Professor of Jewish History at Brandeis University, author of "The American Jew: A Zionist Analysis," "The Idea of the Jewish State," and "Jews and Blacks: The Classic what is called a Jew today — it has a long history of decay in it, in the sense of Shakespeare."

IN this brief, but thought-provoking essay, Dr. Elazar considers the development of Israeli society within the conceptual framework of a "new society." He compares the processes of this development with those in other "new societies," such as the United States, Canada, the Republic of South Africa, and so forth. A similar variation on a theme by Turner which stressed the role of the "frontier" in the development of Israeli society aroused a debate between two prominent Dutch sociologists a few years back. Although they disagreed over the utility of this approach, I personally feel that useful insights can be gained by looking at the development of Israeli society from this frame of reference. Elazar has made just such a contribution in this thoughtful essay.

Elazar argues that Israel today is in the first stages of a transitional situation in which it is moving from an ideological to territorial democracy. By this he means that the role of ideological units as the basis for organizing power has been strengthened. This general trend has been substantiated by recent research in the field. The rise in importance of large city machines is only one obvious manifestation of this phenomenon, although not purely territorial units, e.g. the kibbutz movements, retain a productivity for ideological discourse, and they maintain positions of power beyond that which their numbers warrant.

Dr. Elazar perceptively observed an important fact, which I think very few observers of the Israeli political scene have noticed, or at least if they have, they have not given the fact proper emphasis. He says, "...it is at the local level that most of the creative and innovative developments in Israeli government and politics are taking place at this time." I think that it is clear that from recent research findings that local political systems, be they of moshavim, development towns, or cities, have been, as Elazar puts it, "the first line of political integration in the country." Various new immigrant and ethnic categories found frequently that local politics were the most efficient means of achieving goals, and leaders from these categories achieved social mobility through local trade union and party activity.

The conflict of cultural inheritance, the first from Eastern and Central Europe, the second from Asia and Africa, and the third which grew out of the indigenous political experience are discussed, and their past and possible future impact on the shape of Israeli politics are analyzed. Elazar assesses the emergent Israeli political culture in terms of the continuing impact of the "frontier" experience. He examines the response of the political system in three areas: in the nature of the developing structure of Israel's constitution, in the character of republican government in Israel, and in the quality of Israeli democracy. In his discussion of developing constitutionalism, Elazar raises the question whether the "constitutional" will develop and flourish in the almost 80-year-old Library in representative government in Israel has traditionally meant government through representative institutions (i.e. parties) rather than men, while INUL takes over at a time he claims is presently under attack when the Library has just passed its main criticalism of this two-million-volume mark, making it that Elazar tends to make it one of the largest university libraries in the world. The innovative developments in the University's Givat Ram campus material of local politics (1,125,000 volumes), partly someone working from the data books. The Library's collection also of Temple University in the United States, over 25,000 periodicals. Its States, particularly since much of its annual budget is full weight to the highly centralized and powerful political centre which controls enormous resources in the University of Colorado and University of Texas, and former Librarian of the Tarleton Law Library at the latter university and Yale University, Prof. Merksy will help to step up the graduate programme in library science at the Hebrew University, develop a computer automated process for library management, and help to design and organize a new university library on the Mount Scopus campus.

THE BECKER WIVES by Mary Lavie. Foreword by Shmuel Yagel. New York: Schocken Books, 1972. Pp. 285. \$3.50.

Reviewed by Joan Hooper

"THE BECKER WIVES" is a cameo — a brief look at a group of lives — in great detail and of moving beauty. It feels very much like other plays by Mary Lavie (born in 1912 in the U.S. and living in Ireland). She is Irish in all her sensibilities: clear and penetrating.

This novel gives one the feeling that one must cherish the insular experience obtained. Vexed with his brother's choice of wives — dull, brutish and heavy women who are totally unattractive and undistinguished — Theobald, lawyer to the family firm and youngest brother, introduces a different kind of woman, the close family circle. Flora, well and animated, draws the family into her life-games of impersonation. She infuses each with exactness and subtlety. They revel in her talent for capturing the essence of another person, delight in her vivacity. The novel's newest bride has on this so-called household is at once hilarious and strangely disturbing. Abruptly, they discover that underneath the veneer of brilliance lies a great and terrible flaw. Mary Lavie writes with understanding of the most compassionate of the brothers-in-law, Samuel.

"It might not be forever, or even for very long, but all the same Samuel knew that the terrible terrible sadness that had settled on his heart would lie upon it forever. It was all over; the fun and the gaiety. Their brief journey into another world had been rudely cut short. They had merely glimpsed from afar a strange and exciting vista, but they had established no foothold in that far place. And the bright, enchanting creature that had opened that vista to them had been but a flitting spirit, never meant to mix with the likes of them."

She writes with a great deal of what is called a Jew today — it has a long history of decay in it, in the sense of Shakespeare.

ISRAEL: FROM IDEOLOGICAL TO TERRITORIAL DEMOCRACY by Daniel J. Elazar. N.Y.: General Learning Press, 25 pp.

Reviewed by Myron J. Aronoff

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Special to The Jerusalem Post  
HAROLD the Jewish National and University Library in like manner, in charge of the Harvard Library, the Library of Congress and the New York Public Library. The same time, says Professor M. Merksy, formerly of the University of Texas, who recently took over as the seventh head of the almost 80-year-old Library in representative government in Israel has traditionally meant government through representative institutions (i.e. parties) rather than men, while INUL takes over at a time he claims is presently under attack when the Library has just passed its main criticalism of this two-million-volume mark, making it that Elazar tends to make it one of the largest university libraries in the world. The innovative developments in the University's Givat Ram campus material of local politics (1,125,000 volumes), partly someone working from the data books. The Library's collection also of Temple University in the United States, over 25,000 periodicals. Its States, particularly since much of its annual budget is full weight to the highly centralized and powerful political centre which controls enormous resources in the University of Colorado and University of Texas, and former Librarian of the Tarleton Law Library at the latter university and Yale University, Prof. Merksy will help to step up the graduate programme in library science at the Hebrew University, develop a computer automated process for library management, and help to design and organize a new university library on the Mount Scopus campus.

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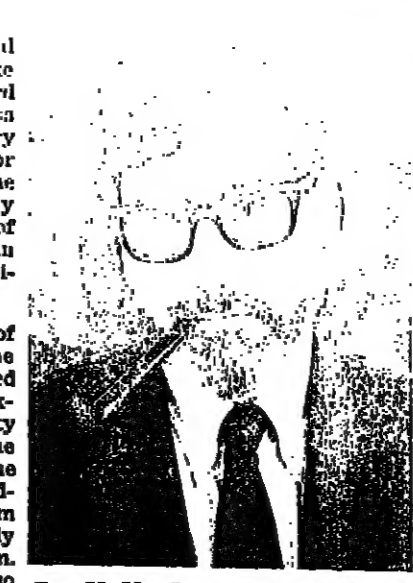
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Roy M. Merksy — Law and Libraries

For the Hebrew University's growing student body, this year numbering 17,500, it is not always easy to obtain a particular book in the Library, and students hope for an improvement. Does Prof. Merksy foresee a change in the near future to meet student needs?

"The Library is not organized to serve the public adequately," he says, "and one of my main tasks is to restructure some of the operations. I hope to make changes within a short time. Ideally, it should not take more than 20 minutes until a client receives the book he wants to borrow. The book must be in its proper place or it must be known where it can be located, which is possible through a computerized operation."

## The computer age

"The past year was marked in the annals of the Library as the year in which we entered the computer age. We introduced an automated system in the circulation department, the first time that any automated system has been introduced in a Library in Israel. In addition, a systems-analysis team completed detailed specifications of an automated system for the acquisitions department. We hope to develop the use of computers to perform many functions previously done in an inadequate, tedious and laborious manner. The new systems should be introduced to all phases of library operation."

"Initially, the implementation of computer systems will create problems for users, but if the University community and the country are patient during these birthpangs, everybody will benefit from a more efficient library operation."

Among other recent developments Prof. Merksy pointed out that the Library's catalogues are being prepared for conversion to machine-readable form, and that teleprinters connecting all the main university libraries in Israel have been successfully set in operation.

"But much remains to be done,"

Prof. Merksy says of his own background that American librarianship owes its roots to European bibliographical methodology, which is the basis of the Library's structure. "But Americans have gone beyond this and developed a technology of bringing book and reader together. I will draw on the experience of the American Library world in the concept of 'services to the user.' While for the sake of contact it is important to have an impressive collection, it is also important to have the Library organized in such a way that it is available to its clientele. To do this we will introduce certain changes with greater emphasis on the individual needs of the readers. I would like the Israel public to use the Library to the extent that there are no books left on the shelves."

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Prof. Merksy says, "We have to introduce procedural changes. There are 27 individual departments, and 25 other faculty libraries which all report to me individually. This means that I have to deal with over 50 department heads on four campuses. We do not function properly with this set-up, and I hope to regroup these 50 departments into five separate units. Librarianship in Israel has produced capable, competent people who can bring about these structural changes, and it will be our task to find these people and place them in the new positions. We will now start a national search to find these future heads of the five departments, and I hope to achieve this within a year."

Summarizing his philosophy of library operations, Prof. Merksy listed five points:

"Books are for use; every reader should have his book; every book its reader; save the time of the reader to locate his material and have access to it; a library is more than a warehouse for books, but a growing organization which changes with the times."

"A modern library does not only contain books, but goes beyond that. Technology allows for knowledge in other forms than books such as films, records, audio-visual material, and knowledge stored on computer tapes. Material which exists in only one or two places in the country can be available everywhere through microfilm. We hope to develop our picture archive with material relating to Jewish personalities and the history of this country, as portrayed in photos."

Prof. Merksy is intent on making the Israeli library-conscious. "Jews have always been involved with books, and have liked to own books for various reasons. In some countries Jews were barred from using libraries. The concept of public libraries — that is, 'collective ownership' — is rather new here."

## New developments

Turning to new developments in training librarians, Prof. Merksy, Chairman of the Governing Board of the University's Graduate Library School, said that the School now has introduced a new graduate programme leading to an M.A. in librarianship. "The culture of librarianship, the culture of librarians, has been compared to librarians trained anywhere," he remarks. "Although Israel is relatively new in this field, it will not be long before it is in the forefront, judging by the scientific papers produced by our librarians."

And what is demanded of a library director? Prof. Merksy says, "Once libraries were run by people who loved books. Today a library director needs to be knowledgeable in the book world, scholarly in his interests, and a generalist in his reading, and he must possess business management skills to deal with personnel administration and financial management. He must also be familiar with modern technology and the areas of library science and information retrieval."

"But much remains to be done,"

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ISRAEL: FROM IDEOLOGICAL TO TERRITORIAL DEMOCRACY by Daniel J. Elazar. N.Y.: General Learning Press, 25 pp.

Reviewed by Shlomo Shunami

ISRAEL is known to be a land of unique phenomena. This time I can offer you an unparalleled tale about a village of 800 persons, of whom one third are authors. On the occasion of the 50th anniversary of Elia Harod, the kibbutz has published a most remarkable bibliographical booklet, compiled by Yocheved Bat-Rachel. This bibliography lists about 3,000 articles written by 240 members of the kibbutz. These articles do in no way represent the total number of publications of the Elia Harod population. This bibliography lists only the articles which appeared in the kibbutz's own periodicals.

This fact, of course, makes one curious to know what these wide-awake people have written outside of their kibbutz publications. Browsing through the titles in this booklet reveals what an extremely rich diversity of interests the members of Elia Harod pursue. To be sure, kibbutz and labour

Nothing demonstrates better than this bibliography does the overwhelming role which kibbutz people play in the cultural activity of our country. We are all aware of the disproportionate part which kibbutz youth plays in the armed forces, and now we have documentary evidence of the imposing role played by kibbutz people in our intellectual life.

## The Europe we have

EUROPE IN THE TWENTIETH CENTURY by George Licht. London: Weidenfeld and Nicolson, 409 pp. \$4.50.

WEIDENFELD and Nicolson is quite brilliant; his discussions are bringing out a series of books on the "History of Civilization," and George Licht has contributed a volume on the transformation of Europe in the 20th century. He announces as his aim "bringing into view the totality of European civilization, the heaviest formation of inherited life-styles under the impact of social and technological change."

In fact, what Mr. Licht presents is a series of summaries. His account of the more rarified intellectual currents of the period — in philosophy, sciences, religion —

TERESSA ARNOLD

# ONWARDS AND UPWARDS

A Saga of a Pioneer by Montclair Bernstein. Translated from the Hebrew by Uzi Nysiar.

The vibrant and moving story of a young man who came to Israel in the early pioneering days which preceded the first World War. Bringing lofty ideas in his heart and urging blood in his veins, he lives at the very center of the struggle, turmoil and triumph of the pioneering years which foreshadowed the eventual birth of the State of Israel.

To be ordered from SABRA BOOKS in Israel: P.O. Box 20181, Tel Aviv. Price: IL 20. In the U.S.A.: P.O. Box 978, Edison, N.J. 08871. Price: \$4.00.

## MINISTRY OF HEALTH

# STATUTORY EXAMINATIONS FOR ASSISTANT PHARMACISTS

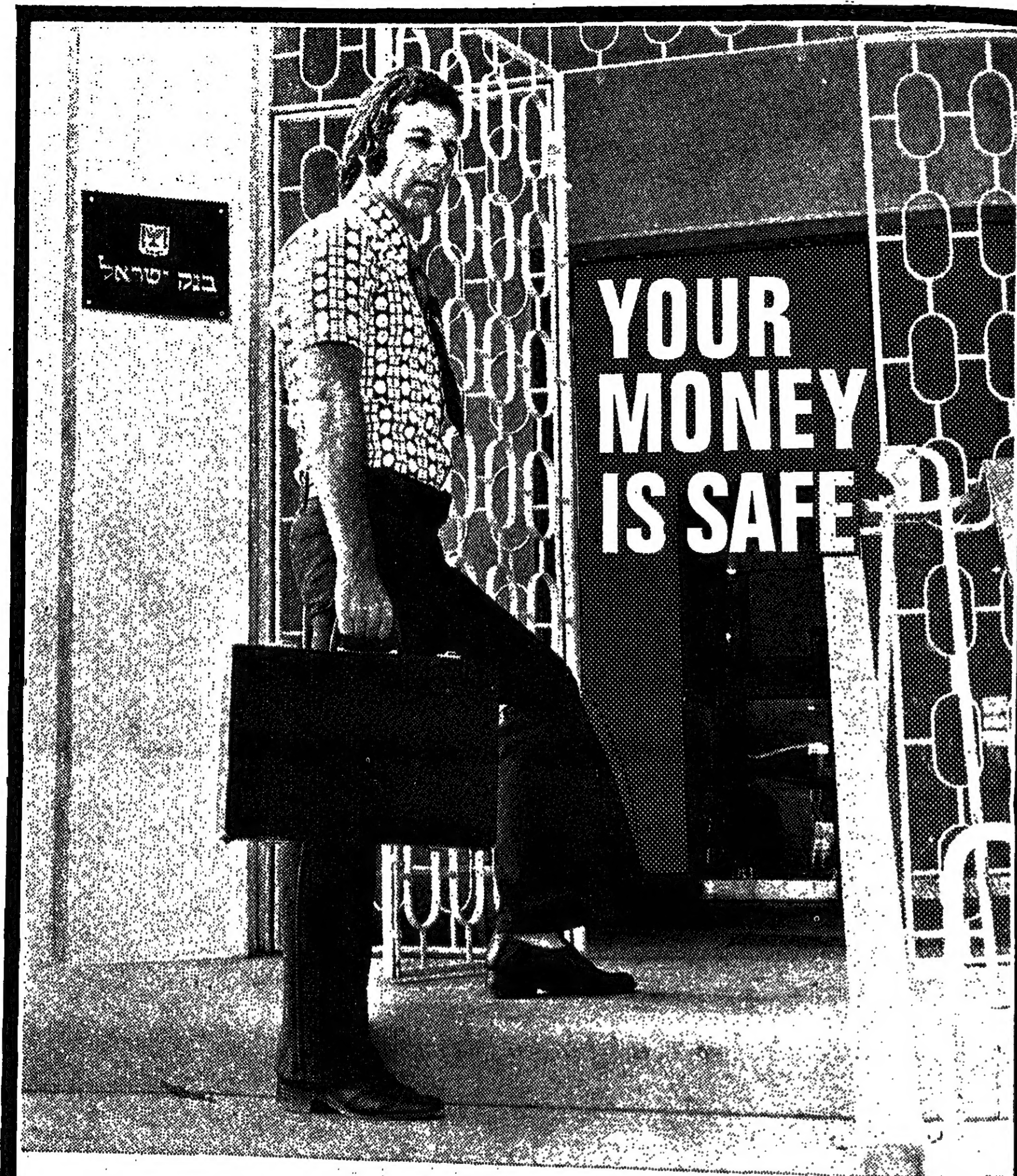
will be held in March 1973 in Jerusalem.

Candidates should apply to the Area Pharmacist through the Ministry of Health branch nearest to their place of residence, and should submit their applications in the manner prescribed in the statute, not later than January 31, 1973.

PAGE SEVENTEEN

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## SHORT TERM LOAN

Available at all Banking Institutions and from Stock Exchange Members

**BANK OF ISRAEL**

לשכת התיאום והפרסום

PAGE EIGHTEEN

THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 15, 1971

بند من الاصل

The Printers Union this week celebrated the 75th anniversary of the start of its organization. But printing has been going on in Jerusalem for more than a century, writes SHOSHANA HALEVI

HEBREW literature, the very lifeblood of the nation, was in constant danger until the invention of printing by Gutenberg (the first book was printed in 1446), since from time to time the name of the world tried to strike the soul of the people by burning its writings. The first book-burning took place on May 2, Tammuz, 1242, when the volumes of the Talmud found in France — the product of the incredible toil of generations of scribes — were collected, loaded onto 24 carts, and sent to one of the grand suburbs of Paris, where they were set on fire. ("Inquire, you at were burned by fire, of the ill-being of your mourners," lamented Rabbi Meir of Rothenberg.) Similar book-burnings occurred in Spain, Portugal and Italy. With the invention of printing, however, the danger lessened, for things were now completely different. In Italy, Portugal, Spain and other countries, printing houses were established for the production of Hebrew books. Today there are in existence some 10 Hebrew incunabula — copies of books produced from movable type before 1600.

"The People of the Book" in the widest sense is no mere phrase, it is an impressive fact. As the Jewish people moved from place to place, its books moved with it, and there was hardly a city or town in the Diaspora with a Jewish population which did not have its printing press. It is all the more surprising that the first press in Palestine was founded over a hundred years after the invention of printing. It was in 1577, when Eliezer ben Yitzhak Ashkenazi of Prague fled to Safad and opened a press that functioned for ten

years. All that has come down to us from that press is six books; of one of them, nothing remains but the title page. After Ashkenazi, 245 years were to pass before there was another printing press in Palestine. In 1831, Yisrael Back, a well-known printer of Berdichev, hood here in the Land of Life settled in Safad and set up a press there. This lasted until 1839, but during its short life it suffered one misfortune after another. The final one was the earthquake of January 1, 1837, which destroyed Safad and the press with it. Of Back's press, too, we know of only six books. Yisrael Back happened to pass through Jerusalem on his way back from Alexandria in the winter of 1840. The rabbi of the city fell on him and would give him no peace until he agreed to their request that he set up a press in Jerusalem. For their part, they submitted to his demand, and guaranteed that "no one shall encroach on my livelihood here in the Land of Life, and engage in the business of printing so long as I and my representatives are engaged in it." Thus the first printing press in Jerusalem was established only in 1840. His first book appeared in 1841. The guarantee of the rabbi secured Yisrael Back's monopoly for over 20 years. I have not been able to discover how many workers he employed (in Safad there had been 80). Then in 1862, there was a new development. Yoel Moshe Salomon and his friend Michal Hacohen returned from abroad bringing a lithographic press with them (they did not dare to bring a real printing press because of the guarantee). But since Yisrael Back regarded even lithography as an encroachment on his livelihood, the matter was thrashed out in court, and the result was that his monopoly was terminated. The judgment paved the way for the successive establishment of a number of printing houses which enriched our literature and added to our knowledge of events in those times. With the proliferation of print-

## Still using old presses

By AARON SITTNER  
Jerusalem Post Reporter

WHEN I walked into Yehiel Werker's office at D'fuss Haveri, I found him stooped over his desk, head in hands, reciting his daily Psalms.

"Sorry to disturb you," I said, "but may I sit with you for a few minutes? As the doyen of Hebrew printers in Israel you can probably tell me something about the Printers Union, which is celebrating its 75th anniversary this week."

The white-bearded, 86-year-old Mr. Werker shut his Book of Psalms and looked up at me. "I'm not sure it's 75 years," he replied. "I think it is 70 years, but it doesn't really matter."

How long have you been a printer? "Not long; only since 1908. I started as a press operator at Avraham Moshe Lunz's press."

Can you recall the early days of the Printers Union? "Can I? You bet! The union was hardly established when it called its first strike!"

Over Pay? "No — it had nothing to do with money... There was a problem over at Levi's press, in the Armenian Quarter of the Old City. There were always stray chickens rambling about in the courtyard. Now, there was one chap working there who got into the habit of taking home a chicken every evening. After a while some of the Armenians came to the boss and said, 'This must stop. Those chickens are not wild birds. They're private property.' Well, that take-along-chicken practice continued, and before long Mr. Levi received a threat: 'Your shop will be burned down.' So he fired the worker. That's what started

Who led the strike? "Three fellows who happened to be customers of ours at the Lunz Press. Their names were Green, Ben-Zvi and Zerubavel... Well, the strike was a success and Levi backed down."

How did those three labour leaders come to your shop? "Well, David Green, who was later

to become Prime Minister Ben-Gurion, joined Yitzhak Ben-Zvi, who was later to become President, and Jacob (Viktor) Zerubavel, the Poalei Zion leader, and the three of them launched their 'newspaper', 'Ha'ahdut'. All they wanted from us was that we do the printing... They opened a small editorial office across the street from our shop, and every Friday they would bring in the page forms. See that faded press in the next room? That's the machine, and Ben-Gurion and one of our workers used to turn that big wheel on the side, which is now powered by a motor."

Were they good customers? "Certainly; but after several weeks there was a problem. It was a Sunday morning, I remember. We came to open our shop and we saw 'Ha'ahdut's' office shuttered, with an official closure order signed by Jamal Pasha pasted on the shutter. Before I knew it, a Turkish officer stormed into our shop and took me and Lunz into custody. We were held all day and half the night at government headquarters in the Russian Compound, charged with abetting the publication of an illegal newspaper."

Word of our arrest reached my father, and he immediately ran to the Austrian Consul, since I was still an Austrian citizen. The consul interceded and orders were given for my release. However, I refused to leave without Lunz. He was blind and I felt duty-bound to remain at his side. So they let us both go. Of course, Green, Ben-Zvi and Zerubavel were in hiding. But the Turks soon found them and they were sentenced to be hanged. But the U.S. Consul appealed on their behalf and suggested that they be deported instead. His suggestion was accepted and their lives were saved."

When did you go into business for yourself? "Lunz died in 1919, and a year later I bought the equipment and opened this plant. Almost every piece of machinery here now is from the Lunz shop."

Do you still print illegal newspapers? Mr. Werker laughed. "No, no. All we print now are



The printers of Jerusalem

Left: The late President Yitzhak Ben-Zvi one of the early organizers of the Printers' Union, inspects an exhibition of old presses in 1959. (Kubinger)

ing presses, there was naturally a great increase in the number of workers employed in the craft. As was the general practice in the country in those days, they worked from morning till night. But there was no comparison between the job of clerk or shop assistant, say, and the job of the printing workers, who for twelve hours or more were kept bent over their boxes of tiny letters and generally even had to eat their lunch in the press. Special credit must be given to Avraham Moshe Lunz, "who would tell us to say the Grace of Meals in his time." When new winds began to blow, bringing with them immigrants from Russia, and the cry, "Workers of the world, unite!", the printing workers were among the first who dared to organize in the hope of improving their conditions.

But the owners forestalled them. In 1894, Yisrael Dov Frumkin imported a large printing press that was different from those already in use and not every worker knew how to operate it. Yeshaya Jacobskind, who was working for Shmuel Zuckerman, was familiar with machines of this sort, having operated them in his native Poland. Frumkind enticed Jacobskind away from Zuckerman by offering him more pay, which enraged the other owners. In the same year, when Yitzhak Nahum Levi ordered new machinery and fonts from Belgium, he obtained experienced workers in the same way. He lured three men away from Zuckerman: Elazar Menahem Goldberg, Aharon Mordechai Epstein and Moshe Zaharin, a proof-reader. Such a state of affairs could not continue, and within a few years the owners formed an association, one of whose regulations was that no printer might employ anyone working for another printer unless he presented a "release" from his current employer stating that he had no objection. When the workers learned about this they were furious; they felt they had been sold into slavery. Whereupon they

(Continued on page 20)



Yehiel Werker checking a page printed on the original press he purchased from Lunz. (Za'ev Radaron)

rabbinical books — mostly Halacha in the form of questions-and-answers, and rabbinical novellas on the Scriptures and Talmud."

THE JERUSALEM POST MAGAZINE

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# The printers of Jerusalem

(Continued from Page 19)

too organized themselves, and formed a printing workers' union. Yuda Aharon Weiss, who was prominent in this organizing activity and was elected a member of the first printing workers' committee, relates in his book, "Be-sh'arayikh Yerushalayim" ("At the gates, Jerusalem"), how the clause about the release certificate touched off the decision to form a union.

"We then numbered over 40 workers, practically all of whom were yeshiva students, and how could we get them all together in one place without it becoming known in the city? But where there's a will there's a way. One of the workers was Meir Dablia, and his family had a large yard in the Old City which contained a synagogue. Most of the day the building was empty. On the eve of Iyar 1, 5682 (1902), we held a meeting there. Everyone came. Not a man was missing. At that meeting, the first union of Jerusalem printing workers was organized (at the time there were no printing presses anywhere in the country but Jerusalem)."

I have found no reliable source which gives the year 1897 as the date of the establishment of the printing workers' union, which is now celebrating its 75th anniversary.

A seven-man committee was elected at that meeting in 1902, one from each press, and everything was conducted in complete secrecy. It was decided that if a dispute should break out in one press, or if a worker were dismissed, all members must immediately go on strike. The committee also drafted an oath in which each member pledged to join the strikers. Everything was ready for future developments, which were not long in coming.

On the afternoon of Friday, 13 Tammuz, it was learned that a dispute had arisen at the Frumkin Press between the workers and the printers. A strike broke out spontaneously, and spread immediately to the presses of Zuckerman, Levi and Lutz, where I was working at the time," writes Yuda Aharon Weiss, and then to the other presses. When the workers assembled, they decided to march "in a sort of procession along Rehov Hayehudim, to demonstrate our demands to the people of Jerusalem."

Throughout the Sabbath, the strike was the talk of the town. The very idea was anathema to the residents of the Old City. The owners of the presses for their part were greatly worried, because "it was the printers' season... that was when they would be starting to print the calendars, and New Year cards."

The Sabbath was hardly over before the members of the committee began to realize their impotence. There was no strike-fund, of course, and the strikers' families were soon to feel the pangs of hunger. In the meantime, the printers themselves, hardly professionals all, organized to help each other complete the most urgent orders. People from all walks of life volunteered to urge the strikers to return to work, and a special "court" was set up which could release them from their oath.

Faced with this desperate situation, the workers agreed to return to their presses — on condition that the owners — did away with the release certificate. Meanwhile, two strikers were privately absolved from their oath by the Hacham Yitzhak Gagin, and went back to work. This dealt a heavy blow at the strikers' united front, and it began to crumble.

The workers' committee, having lost prestige among the strikers, was utterly helpless, and all it could now do was "get all the workers together, propose that they put an end to the strike, release them from their oath, and give everyone a free hand. That was the dismal end of the first



Page from the Jerusalem newspaper Hatzofeh, published in 1904.

printing workers' strike in Jerusalem.

"And the Union?... When the strike was broken up, the Union inevitably broke up, too, and the workers all returned to their presses, dispirited and submissive, hoping for better times."

Better times were indeed to come with the arrival of new immigrants from Russia, among them Yitzhak Ben-Zvi, who was to become Israel's second President.

"On my arrival in Jerusalem in the spring of 1907," he writes, "I tried to revive the Printing Workers' Union, which had been destroyed in the 1902 strike. I made two speeches, on the subjects of 'What is a Union?' and 'The Value of Workers' Unions.'"

On Iyyar 1 of that year, the Printing Workers' Union was indeed reformed. But this time it was through the agency of newcomers because the original union organizers of five years before had in the meantime become owners themselves, or else had grown indifferent to the cause, as Yuda Aharon Weiss, and then to the other presses. When the workers assembled, they decided to march "in a sort of procession along Rehov Hayehudim, to demonstrate our demands to the people of Jerusalem."

Throughout the Sabbath, the strike was the talk of the town. The very idea was anathema to the residents of the Old City. The owners of the presses for their part were greatly worried, because "it was the printers' season... that was when they would be starting to print the calendars, and New Year cards."

The Sabbath was hardly over before the members of the committee began to realize their impotence. There was no strike-fund, of course, and the strikers' families were soon to feel the pangs of hunger. In the meantime, the printers themselves, hardly professionals all, organized to help each other complete the most urgent orders. People from all walks of life volunteered to urge the strikers to return to work, and a special "court" was set up which could release them from their oath.

Faced with this desperate situation, the workers agreed to return to their presses — on condition that the owners — did away with the release certificate. Meanwhile, two strikers were privately absolved from their oath by the Hacham Yitzhak Gagin, and went back to work. This dealt a heavy blow at the strikers' united front, and it began to crumble.

The workers' committee, having lost prestige among the strikers, was utterly helpless, and all it could now do was "get all the workers together, propose that they put an end to the strike, release them from their oath, and give everyone a free hand. That was the dismal end of the first

by a multitude of ordinary people... They were preceded by a band and followed by the proud flag-bearer. The band played revolutionary songs and made a tremendous impression, and the city of Jerusalem shouted and was glad. When the procession reached Rehov Hayehudim, it came to a halt at the Hurva of Rabbi Yehuda Hehasid, at the entrance to the Great Synagogue. At the corner there was a stone bench, and comrade Yitzhak Bujabi stood on it and made a fiery speech...

Groups of students from the Ets Haim yeshiva appeared and tried to create a disturbance... but the demonstrators chased them away. When the procession passed the printing press of Naum Levi, where one strike-breaker was working, one of the comrades accompanying the procession (not a printing worker) drew a pistol from his pocket and shot into the air, in order to frighten the strike-breaker. This caused pandemonium, but since the young man who had fired the shot was a Russian national, he was taken to the Russian consul and detained for a time.

Only one familiar with the Old City Jerusalemites of the time — the secular as well as the devout — can appreciate the impression made by this "goofy procession" accompanied by shooting. This may well have been the first shot ever fired by a Jew in Old City. The demonstration was regarded

as a foreign and dangerous weed. Ashkenazi and Sephardi rabbis joined forces with leading secularists and forced the strikers to return to work. The defeat was total. Except for winning a reduction of the work day from 12 to 10 hours, the demonstrators achieved nothing. The union faded, its leaders were thrown out of work and some of them were even forced to leave the country. "But," adds Yitzhak Ben-Zvi, "uproot the union they could not."

A year later a periodical called "Ha'ahdut" ("Unity") started publication in Eretz Yisrael. It was the organ of the Socialist Democratic Workers' Party. There could hardly have been a single person in the entire Old City who understood the meaning of those words at the time. But the message of the periodical rang out loud and clear. The very first issue started off a series of articles "To the Workers," signed "Yanait," which explained at great length the workers' need to organize in order to wage the class-war successfully, with specific instructions as to how this should be done.

"Whoever has eyes will readily see," wrote the author, "that the rich Jew is as far from the poor as east from west... The worker is the source of the wealth... of the owner. While the owner does not lift his little finger... He manages with the work of his ten hired hands... Only united... can the workers command great strength... The Unions may sometimes set themselves wider aims — But

here... they encounter the opposition of the owners. This reason they need to methods that will win owners to comply with wishes. For example, they strike, that is, they stop altogether until their demands are met... For... all the time have discussed here any good and benefit. The should strive to collect of... money for the future fund... Let us suppose a printing workers, for have unanimously decided the owners of the presses the wages of the type-setters refuse... The would stop, and stop going to work... They go out on strike. owners know that the are poor, and hope that or tomorrow they'll see. But this time they're wrong. Now the workers can win every day that the strike lasts, considerable damage to the owners, and they will certainly ten to meet the workers' demands."

At the time, the exhortations on deaf ears. The old Yid not know the meaning of warfare, perhaps because divisions were barely visible. owners of printing presses printing workers used to side by side, from dawn to dusk, in a meagre room. Times have changed, and what once needed a drummed into unwilling heads is nowadays, almost granted as the very life of our daily lives.

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### By Ephraim Kishon

THE other night, just as the clock was striking midnight, I was about to drive my car out of the parking lot when a well-dressed citizen came up to me and said: "Excuse me, it seems to me that if you back up your car, you're going to smash my fender."

I looked at the huge American car parked obliquely right behind me.

"O.K.," I said, "I'll watch out."

"Quite the contrary," said the citizen, "I would like you to smash my fender. I'm collecting bodywork."

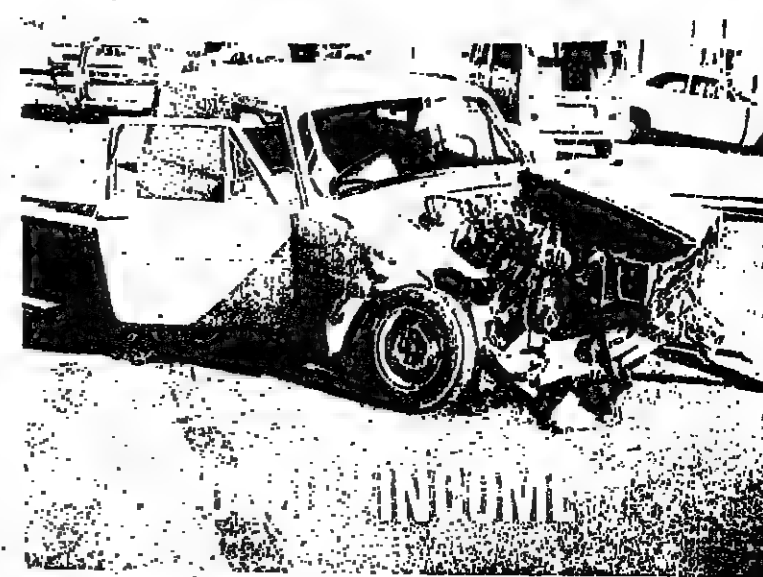
I left my car, and in the light of the pale moon received a basic lesson from the citizen. He pointed at the bashed-in roof of his car. "A traffic light collided with me," he explained. "This morning I showed it to Zion, my favorite body man, but he said, 'It's not worth your while repairing this, Dr. Wechsler, because the insurance won't pay for it. Why don't you collect a few more knocks and then come back to me.'"

We sat down on the fender. "In every insurance policy there's a clause which obliges the insured to pay for the first IL230 of the damage," my pal explained. The repair and painting of my roof would cost only IL200, so it's not worth my while to make a claim. On the other hand, if I get a few more nice dents on the car..."

"Just a second, Dr. Wechsler," I interrupted. "Even if you completely destroy all your fenders, you'll still have to pay the first IL230."

"Sir," Wechsler assured me, "leave that to Zion."

That's how I was introduced to Zionism. What I mean is, there's a secret agreement between the International Organization of Bodyworkers and the Association of Car Owners in Copenhagen, whereby the world's tinsmiths present the insurance companies with bills padded by IL230. However, to get that benefit, you have to collect knocks to the tune of at least IL1,500, so that your own contribution is swallowed quite inconspicuously in Zion's total bill. He, my pal that is, was considered an old hand in the trade. Once he collected IL2,800 damages in a couple of days.



When a strange car pulls up at the roadside and asks, can I help you, lady?

I gave myself a good long run, jammed down the accelerator once more and rocketed into my target. Trachhi! Glass splinters were scattered all over the place. Dr. Wechsler's door fell off, its hinges,

"And yet, now I'm stuck with this stupid roof," Wechsler poured out his distress. "For weeks now I've been running all over town to add a few more knocks, but in vain. Believe me, I've tried everything. I pull up suddenly in front of trucks, I overtake buses, park next to military vehicles, and yet, now of all times, when I badly need it, no one is bashing into me. I've simply run out of luck. So I thought that if you could possibly back into my fender..."

"Willingly," I answered. "That's the least I can do."

I went into reverse and started out towards the fender.

"Hold it!" Wechsler shouted. "What sort of driving is that? Step on the gas, otherwise you won't make even IL60."

I went back to where I had started from, pushed the accelerator down to the floor and banged my bumper straight into its body. It gave a very satisfactory crunch.

"O.K.," Wechsler opined, "but that's not more than six or seven hundred pounds. The insurance won't accept more. Long ago when you only had to pay the first IL110, you could make do with a fender. Now, you've literally got to demolish your car. Would you mind bashing the door?"

"With pleasure." This — if I'm not mistaken — is what they call "driver solidarity." There's something admirable about a man helping his fellow men. Like

completely buckled. There is something to it, so help me. "Another go?"

I was quite ready to complete the job. A commercial idea began to sprout in my brain, about a sideshow at the amusement park called, "Collect Bodywork!" where anybody could buy a ticket and join the fun. The customer speeds into a car set up for the purpose and the damage goes up on an insurance panel in coloured lights. IL1,000 — 1,500 — 3,000!!

"Thanks, that will do," my buddy said. "I think I'm all right now."

I was a little disappointed, but after all, it was his car. I made another check of the damage I had inflicted. Quite a commendable job, I had to admit. The car door had split along its whole length, so that not even Hercules could have got it back into shape. However, on returning to my own car, I found that the grille over the bumper was completely smashed.

"So sorry," Dr. Wechsler apologized, "you're clearly a rookie where bodywork is concerned. You always have to hit from the side. You know

what? A new grille won't cost you more than IL50. If you don't mind, I'll add another IL400."

That sounded reasonable. Wechsler roved up his American monster and hit my left-hand door with great feeling. "You need another headlight."

He gave my headlight a virtuoso blow.

"That's it," my pal said. "See Zion tomorrow, you won't have to pay a penny."

I could feel a strange sort of electricity surging from my eyes and the palms of my hands were itching. I proposed to Wechsler that we put some distance between our two cars and then rush straight at each other, bonnet to bonnet. It must be an interesting sensation to see your car turn into junk before your eyes...

"Don't overdo it, sir," Dr. Wechsler calmed me. "This thing shouldn't become a habit. The moment your insurance is covered — stop!"

He was right. We parted with a friendly handshake. Wechsler went to see Zion and I bought myself a new car.

Translated by Yohanan Goldstein by arrangement with "Ma'ariv"

## HYSSOP

Portion of the week: Bo, Exodus 10:1-13:16. The verses discussed is 12:22.

IN only two places in the Bible, in the verse which is here discussed, and in Psalms 51:9, is the hyssop mentioned alone; all other mention of it combines it with the cedar. It occurs in this combination in the details of the purification rites of the leper (Lev. 14:4) and in those of the man rendered ritually unclean as a result of contact with the dead. (Numbers 19:8) and it also occurs in the well-known passage extolling the wisdom of Solomon which included the fact that "the spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" (1 Kings 5:18) — a passage which obviously makes of the floral world, the lofty and majestic cedar at one extreme and the lowly hyssop at the other.

But even though the cedar is not specifically mentioned in the verse in Psalms, it is clearly implied. The Psalmist pleads, "Purge me with hyssop and I shall be cleansed." The reference is obviously to the cleansing of the inner and of the man ritually defiled by contact with a human corpse, and he prays figuratively

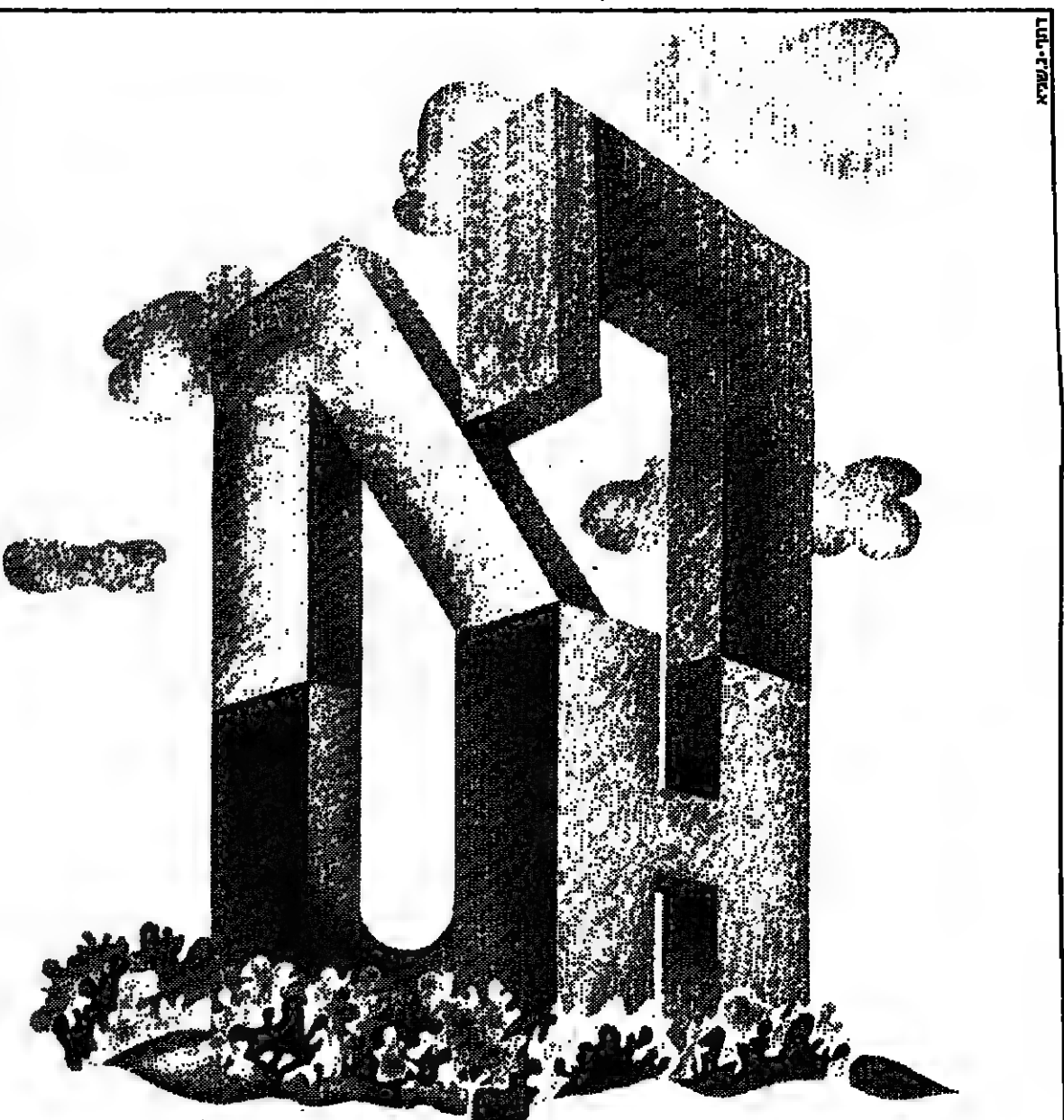
## TORA AND FLORA

to be cleansed from his sins in the same way as they are cleansed, i.e., with hyssop and cedar.

There is thus left only the passage in the portion of this week where hyssop is referred to without the cedar, explicit or implied. Its choice was determined not by its cleansing properties but by the fact that a bunch of hyssop with its leaves and flowers makes it eminently suitable for taking up some of the blood of the paschal sacrifice and by a mere shake of the hand sprinkling it on the doorposts.

The identification by Saadia Gaon of the hyssop with the plant which he calls *sa'atar* in Arabic and *origanum* in Latin has been universally adopted, but Ibn Ezra sees a difficulty in this identification. From the reference to it in the description of Solomon's wisdom it is, as has been stated, the humblest of plants, yet the *origanum* was, as Ibn Ezra rightly maintains, a plant of some value because of its perfume. I have already given my reasons for my view, which solves this difficulty, that the "wall hyssop" of Solomon is not identical with the hyssop without any qualifying phrase, and it is this latter which is the *origanum*.

L.I. RABINOWITZ



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הגדה מן האל



# KIRYAT GAT



## COMES OF AGE

Kiryat Gat's main plaza (left photo), with Hamashbir grain elevators dominating the skyline in the background. Below: Mayor Arle Meir.



EIGHTEEN years ago, when the headquarters of Hovel Lachish were established in Ashkelon, Kiryat Gat was only a twinkling in Lyova Ellav's eye and one of the many maps on his wall. He would explain at great length to anyone who would listen that a substantial urban centre was essential at that point, at the heart of the 56 villages which were going to be established in Lachish. Each group of villages would have a suburban centre, containing kindergarten, shop, clinic and tractor station. High schools, major stores, administrative headquarters, banks and major health facilities would be concentrated in Kiryat Gat. The new town would thrive as a major market town for the villages, and as an industrial processing centre for cash crops — cotton, sugarbeet, peanuts and vegetables — grown in the villages.

At that time, the area concerned consisted largely of desert soil, and was considered by all except Lyova, his lieutenant Levi Arkov and their band of energetic, single-minded enthusiasts, to be arid Northern Negev. Its main inhabitants seemed to be infiltrators, who either moved east from the Gaza Strip or west from Rehovot, collecting anything portable and inflicting what casualties they could. So, when the boys talked with such conviction of building "the Manchester of Israel," we were all inclined to be more than a little sceptical.

The triumphant march of the Yarkon Pipeline changed these badlands into some of the most productive villages in Israel. And Kiryat Gat came down off the map, on Lyova's wall on to the ground. North African and other Oriental immigrants were taken

there straight from ship or plane to village, before they had a chance to find out where they were going: the headquarters of Hovel Lachish were moved, and the many maps on his wall. He would explain at great length to anyone who would listen that a substantial urban centre was essential at that point, at the heart of the 56 villages which were going to be established in Lachish. Each group of villages would have a suburban centre, containing kindergarten, shop, clinic and tractor station. High schools, major stores, administrative headquarters, banks and major health facilities would be concentrated in Kiryat Gat. The new town would thrive as a major market town for the villages, and as an industrial processing centre for cash crops — cotton, sugarbeet, peanuts and vegetables — grown in the villages.

### Hard times

Kiryat Gat had a very tough start indeed. Most of the inhabitants of the Lachish villages were forced to do their marketing and shopping in Ashkelon, only 20 km. away, or even in Tel Aviv. While the Government officially believed in a spread of population and a decentralisation of authority, anybody with any power, then as now, believed in hugging it closely to himself, lest he lose some of it. As a result, banking loans and any deals of importance had to be arranged in Tel Aviv.

The cotton gin was established and a cotton mill opened — and closed. It had secondhand equipment, and its effort to become the first cottonseed of an Israeli Manchester was blown away in the hot winds that swept the Lachish plain. Other enterprises were started with high hopes; many of them failed. Somebody has described the Israeli development town as the boulevard of broken dreams, and certainly much heart-break, sweat, capital and vision are expended before these towns are firmly established. For a long time, Kiryat Gat lived by build-

ing homes for future workless immigrants, and found cultural satisfaction in demonstrations by the unemployed.

These frustrations expressed themselves in a curious political manifestation: a very bright young North African who called himself Weizman led large numbers of supporters, urged openly on ethnic lines against the sabras, veterans and *ovuzim*, into that most revolutionary of organisations, the Independent Liberal Party. And he gave Mapai a run for its money: in one almost incredible election, they tied in the numbers of their votes, and the fate of the critical extra seat had to be determined by a little boy drawing the winner from a hat. Being the son of the Ashkelon District Officer, an Establishment stalwart, he drew correctly, and saved Kiryat Gat for Mapai.

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ALL these memories crowded my mind as I drove along the lovely Adulam Road to Beit Govrin, and from there to Kiryat Gat, through lush green fields showing no signs of drought, perhaps because of the pipeline. It was hard to remember that this area had once been a happy hunting-ground for infiltrators from Haboron, that kibbutzim like Beit Govrin, Lachish and Amatzia had to endure many tragic experiences. From afar I saw the towers of Kiryat Gat, the grain elevators of Hamashbir, the huge sugar beets of Sugat. And so to the approach of the town — if one comes from the East, one has the feel of ancient Gath on the one hand, the municipal rubbish heap and the graveyard on the other.

The first thing I noticed on entering the town itself was the police station — one of the first built in Israel, architecturally designed on Tegart fort lines. Then came a surprise: two handsome new banks, one with an imposing mosaic on its wall.

After that I went to market, and a very stirring experience it was too. There can be no doubt that Kiryat Gat has become a market centre: from all over Hovel Lachish, and points beyond, like Ashkelon, Beersheba and Tel Aviv, buyers and sellers had come to the marketplace, in cars, cars and trucks, or riding on horses or tractors. The faces might have been selected for an album of the Ingathering of the Exiles. The items on sale covered everything the heart could desire and the pocket could purchase, ranging from swank dressing-gowns and transistors to vegetables, turkeys, olives, spices and, *mirabile dictu*, eggs.

### 'Everybody buys'

Mayor Arle Meir — in the old days, perhaps still today, known throughout the South as "Pifke" — was delighted when I told him how impressed I had been by the market.

"Everybody buys there, from an Oxford-trained doctor to a social welfare case from the Atlas Mountains. We have market days on Mondays and Thursdays — and market nights every Wednesday from seven till midnight. This is something unique in Israel, our market night. Many of the women here work; so they can't do their weekend shopping or cooking on Thursday; we solved the problem with our Wednesday night markets. It's quite a lot of our having a gala occasion in the region."

not only means a 20,000 population; it also shows that the social standard is adequate.

THE mayor, like most of the town's men who joined the Lachish project, has what Israelis call a "rich past." Born in Germany, trained on a Youth Aliya ship, he was a shara farm at Schnitzleichen in the Oder. In August, 1940, Adolf Elchmann allowed the Jews to leave, and to post a chance to organize emigration. He went down the Danube in a river boat to Rumana, and from there in a paddle-wheel steamer to offer investors a "Pifke" — a world.

In Haifa Ray they were met by the British, and transferred to a British ship. Its name was "Patria." For three weeks the British gathered refugees from the little ships on the "Patria," then announced its destination — Mauritius.

### Shot in leg

The "Patria" was blown up by the Hagana, which had miscalculated the effect of the bomb planned to serve as a protest without loss of life — and the refugees rushed to the sea to jump overboard. Just as Arle was jumping, he was shot in the leg by a British soldier. He jumped nevertheless, and spent two days in the water. Then came Ashdod Detention Camp, Kibbutz Ashdod Yarkov in the Jordan Valley, Pithmah, Kibbutz Dardana on the Hula, which was destroyed by Syrian gunfire, Kibbutz Ayal near the Jordan border.

When Arle Meir and wife Dora left Ayal in 1957, they headed like homing pigeons for Kiryat Gat, which was attracting many ex-kibbutzniks with similar histories. Many of these men who worked in Lachish under Lyova Ellav as planners and instructors afterwards went to Africa and Asia for the Department of International cooperation, to earn Israeli paucity of praise and a certain measure of ingratitude.

Pifke became chief planner of Lachish. Later, when Kiryat Gat's first elected mayor, Gidon Naor, also an ex-kibbutznik, decided to improve his education, the mayor's mantle descended to Pifke's bony shoulders, where it has remained ever since.

I naturally asked him straight off how it felt to have become the mayor of a city, instead of the chairman of a local committee. "Naturally, we look on it as

branch of Lachish making shorts and trousers. And two cotton gins working to capacity in the season. You'll see we'll be the textile centre of Israel yet."

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INTERVIEWING the mayor of a small town in Israel is like attending a symposium of treasurers, water engineers, education officers and social welfare workers: the interview is constantly interrupted by people coming into the office, and by telephone calls jangling on two instruments. The mayor deals simultaneously with every problem, public and private, of the citizenry.

Arle appreciated this point and my patience as he put down the telephone after a call to the chief of police in Beersheba, with whom he was interested on behalf of a man who had staged a slightly violent demonstration.

"It's a bit different from being mayor of a large city; here everybody's business is my business. I like it this way. I know every one in Kiryat Gat. Of course, it means a lot of extra work, but work never did anybody any harm."

Going back to industry, he said: "We don't want to stick to textiles only."

### Diversification

"A sign of maturity is diversification, no longer being a one-industry town. We now have metals, electronics, chemicals, plastics, all kinds of things. Including, of course, the processing of the agricultural products of the region. But we want to diversify even more. As the town expands, we have to cater for immigrants with academic or professional backgrounds, plus our own children, many of whom have finished high school or university. If we're going to hold such people, and get others like them, we cannot plan as we used to. It's like a restaurant going sophisticated, and offering an à la carte menu as well as a table d'hôte. So our watchword today is industrial diversification."

Arle's wife took a degree in sociology and business administration; she holds a key post in Motezt Hapostal. Their daughter is studying at the Technion.

I recalled that in the old days they talked of a population of 20,000 as the optimum for Kiryat Gat. Now, I pointed out, he

seems to regard it as a mere stepping-stone. In response, he produced, with great enthusiasm, a massive 448-page printed book, complete with elaborate coloured maps, graphs and tables of statistics. Compared to this, the old maps used in Lyova's office were a child's playthings.

"Our master plan," said the Mayor proudly, "by the beginning of the 21st century Kiryat Gat will have a population of 80,000."

This was somewhat more ambitious than the market town and processing centre originally conceived.

### According to plan

"Everything went according to plan. We are the urban centre for Lachish. We've got all kinds of administrative headquarters here: the district Magen David Adom, district fire brigade, district library, Government and Jewish Agency offices. Kupat Holim is now building a specialist clinic, so people won't have to travel to Beersheba and Rehovot. But a town can't stand still. We've finished the first stage; now we have to go on."

"Incidentally, the social breakdown of the population is interesting. Fifty-one per cent of our 5,000 families came from Moslem countries; 26 per cent from Europe, South America and the Anglo-Saxon countries; 23 per cent are veterans and sabras. If we go by individuals and not families, 46 per cent were born in Israel — we've got one-third of the population in school."

"Back in 1952 I covered a great educational fight, when veteran settlers objected to their children being split into two schools, so as to mix them with new immigrants. The objections were not based on ethnic prejudice or anything like that, the veteran parents said: they were only worrying about educational standards dropping."

"We said then that it was nonsense, and it proved to be nonsense. Our schools are now completely merged. And I wish every school in the country had as high a standard."

What about ethnic origins and politics? Whatever became of old Weizman?

"Tough wood, we've finished with all that. Weizman ended up in America; as far as I know he's doing very well there. We now have parties divided on conventional lines — although we're

not at all divided in practice. We have 11 people on the council, of whom eight are in the coalition — six in the Alignment, one Gahal, one Poalei Aguda. The three N.R.P. are official opposition. But 97 per cent of our decisions are unanimous. I claim. I'm a super-democrat: I explain what's going on, and then let them talk it over."

And then what does he want? "What they decide. Incidentally, I think Kiryat Gat is unique in that we have only one deputy mayor, and he's unpaid — Moshe Elmozino, personnel manager at Polgat."

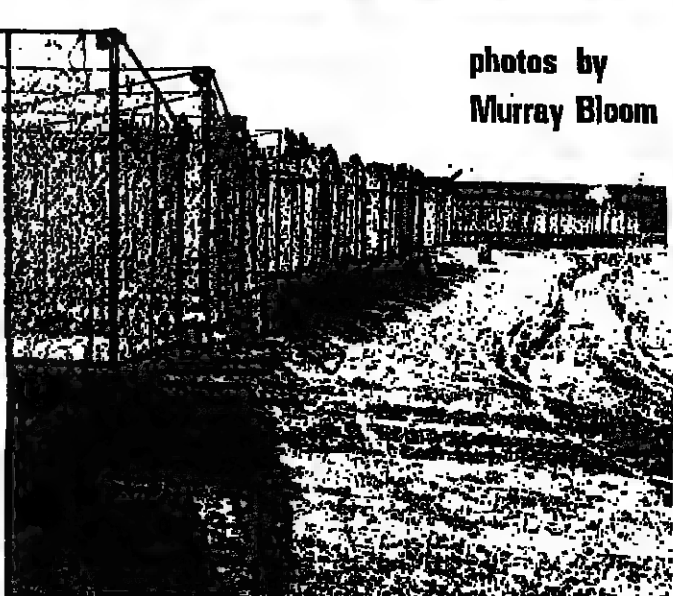
The mayor betrayed his yekke origins when a secretary entered with a request that he sign cheques for IL538 for "literature" allowances for the teachers. It took her 30 minutes, plus several documents, plus support from the director of education, to convince him that these payments, without receipts from bookstores, were different from some already made against such receipts. This pedantry made me wonder why the State Comptroller had criticized the administration of Kiryat Gat.

"You call that criticism?" He produced a thin booklet, the State Comptroller's report. "The first report was four times that size. He never found anything dishonest, only an excess of zeal, development beyond the means available. Show me any town in Israel — any individual, for that matter — who cuts his suit according to his cloth. So we developed too fast? I call that a compliment, not criticism. As for the things we did wrong, we corrected them as soon as he pointed them out — the Comptroller stressed that himself."

### Housing problems

So the future is all sweetness and light?

"Not entirely, we've got problems, a lot of problems. The main one, of course, is housing. Housing for immigrants, for our young couples, for large families. The Government says that it is allocating 40 per cent of its new units to development towns, but this figure is misleading, because it includes Jerusalem and Beersheba as development towns. If the Government is serious about spreading the population to the new towns, they should get 60 per cent of the new housing. Russians, Georgians, South Americans — everybody wants to come to Kiryat Gat now. But we must have housing for them."



photos by Murray Bloom

Fibre plant, top, and cotton crops in fields, above, are still important to Kiryat Gat, although the city has not become an 'Israeli Manchester.'



Housing being built. Mayor Meir expects 80,000 residents by the year 2000.



# SISTER BERNES—HONOURED CITIZEN OF JERUSALEM

By Helga Dudman

She is beautiful at 71 was certainly never the aim of Sister Claire Bernes, perhaps that helps explain why she has achieved it. Neither can she accept as a personal tribute the honour she will receive next week, when she becomes an honoured citizen of Jerusalem. (Ten others will also receive the title.) She is, of course, excited and delighted (she is nothing if not human); but her reaction is: "Why have they chosen me? I am nothing. Love is blind, they say, and they have chosen me blindly. But because a non-Jewish woman was selected, I see this as something transcending religion, as a symbol of love between people. I just happen to be the representative."

Few women her age, even with the most devoted attention to beauty care, have such a fine complexion, bright eyes, quick and light movements. For Sister Bernes the life-style behind these handsome attributes starts at 3:45 a.m. every day, "so I can get a little work done before early-morning prayers," and involves running a home for 80 hopelessly retarded and handicapped children (about equally divided between Arabs and Jews, and aged from 1½ to over 20).

Asked which she prefers — working with normal children, as she did for 20 years in Jerusalem, as Mother Superior of the Convent of St. Vincent de Paul (Sisters of Charity), which cares for about 200 orphans and social cases who have a potentially normal future — or these 80 children at the Ein Karem home, to which she was assigned last year, she answers in a flash: "Why, here of course! Our boys and girls are such severe cases that practically no other institution in the country will accept them. Anybody can work with normal children. These, here, need me."

She receives visitors in a starkly beautiful room in the rambling Ein Karem building — high vaulted ceilings, painted white like the walls, stone floors, flowers lovingly arranged on every table. Somehow, it all looks more contemporary — or perhaps, rather timeless — than the most expensive interior decor. From time to time, a nun glides in quickly and silently (there are five others at Ein Karem, one from Ecuador, two from Italy, one from Nazareth), curtsies slightly, delivers an urgent message in French. No children are in sight: they are elsewhere, in this tranquil compound.

"We received seven new children at Christmas," says Sister Bernes in her fluent, animated Hebrew. "Just now we have a terrible problem with twin boys from Abu Ghosh, both deaf and very wild. They are constantly hitting each other — only each other. I'm most anxious to have a psychologist visit them."

**Terrible problems**  
"But Christmas was beautiful this year. We sang songs in Latin, French and Hebrew, because we had so many Jewish visitors." Yes, in the past there had been difficulties with Jewish groups concerned about conversions. "But no more. It is now very well known that we're not at all in the conversion business."

Sister Bernes is in the business of seeing light in children's eyes: "When you get a response from the kind of children we have — that is a miracle. We have one little blind girl who recognizes my voice, and when I start to sing while I'm dressing some other child, she sees on her face how she loves it. Or when, finally, you hear some phrase from

On their potties in the large St. Vincent de Paul convent in Jerusalem — Sister Bernes rushes in to show them a snowman in a plastic bubble — one of their Christmas presents.

(Zion Tabi photo)



The old white cap was pretty but not so wonderful in the rain. (Braun photo)

a child who has never spoken — it happened recently with another little girl when I was bathing her. She had never said a word, and suddenly she said, "Oh, the water's hot!" Sister Bernes' day ends a little past nine in the evening, "after the news in French on the radio," with some reading in easy Hebrew; she is now working through a series of books by Rabbi Yehoshua Ben-Zvi, Lyova Ellor, Aharon Meged, and "Haavot Mesagrim al Yisrael." Of course I'm interested in what's going on in the world, for I must know what people's problems are. But politics? I have none. I'm for everybody, and against nobody... I love Israel, but I honour and respect all Arabs."

So here are all the elements for sentimentality: love, dedication, faith. But there is not a drop of sentimentality in this practical woman who could give instruction in dealing with government bureaucracy, and have many dealings with many ministries. Welfare (which pays for the support of some of the children), Finance (customs problems on overseas donations), Interior, Religion, Police. "Especially the Police! We're very good friends of the Police! And when it's necessary, I fight for our rights!" Sister Bernes gets her monthly check from National Insurance, and the nuns have a lawyer who represents their interests.

For years she was a familiar figure at the Mahana Yehuda market, where she did the Convent's

shopping with a sound, housewifely eye, enjoying bargain prices from the most observant Jewish shopkeepers who respected the faith of the cheerful nun in the dark-blue habit.

She is matter-of-fact about the nuns' uniform: "Soldiers dress as soldiers, policemen as policemen, and we dress as nuns," and not above a quick feminine retort to remarks about her looks. When her Order received the new (Terylene) habit designed by Christian Dior, a woman she met on David's Street in the Old City of Jerusalem told her that she did not much care for the new style.

"Madame," said Sister Bernes, "perhaps I don't care all that much for what you're wearing, either. But I wouldn't dream of telling you so." Her comment on the passing of the former wide white cap, now replaced by a trim blue arrangement with just a sliver of white: "The traditional white cap was pretty, but to go out with it in the rain was not so wonderful."

Asked by a visitor about her views on the winds of change now blowing through various Catholic orders in the United States and Europe, "where the nuns have television too — but we barely have time to watch it. In general, we're much too busy to pay much attention to all this talk of change. Yes, it's true; few girls in Europe today wish to become nuns. But elsewhere — Yugoslavia, for instance — there is a strong and growing interest. We're always asking for more. You know, it's no problem to put up the building for an institution like this; the problem is to find people willing to work at such a place. We sometimes put advertisements in European newspapers asking for volunteers. We had a young girl from Italy who spent a year with us in response to such an ad, and when she left she put her own advertisement in the paper. 'Who wants to come to take my place?' she wrote. 'I've received so much more from these children than I have given them...'"

**Joined the Order**  
Another Italian girl arrived "to give three years of her life to the poor — but without becoming a nun." After her three years, she decided: "Why shouldn't I become a nun? And joined the Order. But such cases are fewer and fewer. Meanwhile, progress in medicine keeps alive, for however many years, more and more children who in earlier periods would have died at birth, or would never have been born. When some of the Ein Karem children die, Sister Bernes feels it is a blessing. A few others — the "best" and least handicapped — sometimes "graduate" to other institutions where they can be taught certain activities.

The spirit she brings to the ever place she works has been in evidence since she was a visitor from France, the wife of an organization of parents of backward children, remarked at seeing the Ein Karem home. "If we had five places like this, France, I would feel like a king. The wealthy American father of a backward child visited Ein Karem hoping to have his son accepted against a generous contribution. There was, in all America, a suitable place and he was willing to 'pay anything.'" Sister Bernes would not accept the boy: "He was too normal for our institution. He would not have been fair to the child."

Another wealthy family, this time from Iran, wanted to place their handicapped daughter at Ein Karem. This time the child was severely backward, but for Sister Bernes there was another problem: "They wanted to remain in Iran, which was the source of their income. I said I would not take a girl as long as they lived abroad; they came to live in Israel then of course I would take her. A veteran Jerusalem social worker recalls, "Whenever there was a crisis, she was ready. She could call her in the middle of the night, in case of some sudden tragedy, such as the murder of a wife by her husband, when an urgent solution had to be found for the children. She would take the children in first and ask questions later."

Sister Bernes tells this story, of many explaining her administrative work for this country: "A young man turned up at the Jerusalem Convent several years ago asking to be two of our girls, claiming to be their uncle. But he looked so strange to me, and I said he couldn't be the girls' uncle without written mission from their father, who lived in a Moslem village. The young

(Continued on next page)



Sister Bernes at Ein Karem today.

(Mike Goldberg photo)

Meanwhile, the home provides a solution not only for the children, but for the families as well. "When the parents know their handicapped child is here, the family can lead a normal life. Otherwise..." She describes a typical situation: "A father brought us his daughter saying, 'My wife left me because of this child. What other woman will marry me and care for my other children with a child like this in the house?'" The nuns do not look upon their charges as "charity cases" but rather, says Sister Bernes, "as something sacred. For God sends us our fate, and we must be grateful for whatever His hand gives us. Doesn't your religion have something of this in the story of the Jews? Suffering, too, is a value for God, and I would describe the suffering of these children as something like a lightning con-



(Continued on next page)

## SISTER BERNES

(Continued from page 24)

man never returned; but shortly afterwards the police told us that he had shot the girl's father, mother, and another child. He might harm the girls, the police told us; so they sent two policemen who maintained a round-the-clock watch on the girls' room. This went on for months, till the police told us the man was no longer a threat. After the Six Day War, he was found in Gaza; he had crossed the border. But my point is this: to me it is profoundly impressive that the authorities would pay the salaries of, in effect, six policemen for several months to guard the lives of two Moslem girls. If this had happened in France, I'm sure the police would say, 'There seems to be some danger, please keep a lookout, and if you see some suspicious man, call us up...'"

For 15 years, The Jerusalem Post Toy Fund has maintained contact with Sister Bernes, bringing toys to the children every holiday season. "Over the years, we've seen the change she made in the place," says Helen Rossi, of the Toy Fund. "Such a huge, cavernous building — and she managed to make it look cheery on a shoestring. And how the children followed her and came running to her! It always struck me as a surprising task of discipline for a convent, but the children were happy! In the early years, impoverished Arabs were left behind after the 1948 war — the sick and the incapacitated didn't leave, and weren't looked after by those who did run away. They gravitated to her; she somehow managed to employ and care for tragic social cases that she picked up off the street such as the blind girl she had as a telephonist. "And she made a point of finding husbands for the girls in her care after they came of age." How did she manage? "Oh, by talking to parents who she knew had boys."

Her view of marriage is realistic: "When girls marry, at the start it is all poetry. Then things turn to prose. With us in the convent, it is entirely different: we don't join the church in order to 'be happy,' but to give to others. That is what we mean by love. By the way, did you know that we must renew our orders, our contract with the church, each year? How many marriages would continue, do you suppose, if the contract had to be renewed each year?"

CLAIRE Bernes was born in Algeria, by accident she states. Her father was serving there at the time. She was taken to France when she was very young. Her father was anti-clerical in outlook, but she must have been a persuasive daughter, "for as soon as I became a nun, he decided the convent was pure gold."

Her Order, the Sisters of Charity of St. Vincent de Paul (whose priests are often known as "Lazarists") was created to work among the poor, "and that particularly attracted me." (St. Vincent de Paul, 1578-1660, educated by the Franciscans, was captured by pirates on a sea voyage and sold as a slave in Tunis. After converting his third master — a renegade Italian — he escaped and returned to France, where, among other works, he founded a hospital for galley slaves at Marseilles. The "Society of St. Vincent de Paul" was founded by a French professor, a friend of Chateaubriand, in 1833; his orientation was toward democracy and socialism.)

Young Sister Claire's first foreign duty included four years in Egypt; the war years were spent in Italy, where she remained for 12 years. Her convent hid Jews from the Nazis; one of those saved is today a professor in Israel, who invited her to his wedding "because you are the only one of my family left."

When she arrived in Israel, her Mother Superior — who was stationed in Beirut — told her to learn Hebrew immediately. "I took private lessons from a man who was a born teacher. He was extremely Orthodox, but had a wonderful way with people. He wouldn't take a grush from me, so we ended up constantly giving each other presents."

Her first impression on seeing Jerusalem with the message "Now you must get to know the Israelis." (The Six Day War she describes, with biblical fervor, as "a miracle," and adds that when ever there is an air battle, her nuns ask about "our planes — or theirs?")

Her outspoken statements on be-

half of Israel have occasionally even tended to worry her friends here. Asked whether she has been told by her superiors to temper her enthusiasm, she replies: "No. But then adds in French, that the word "prudence" does have its place here. And then there is this incident, which happened immediately after the war. Sister Bernes and several other nuns were driving on a road under military control. A soldier stopped them and, after a bit of argument, asked where they were from. "Jerusalem," said Sister Bernes. Which Jerusalem, asked the soldier.

After 20 years as Mother Superior in Jerusalem the time came last year for a new assignment: usually, nuns remain at such a post for no longer than six years, perhaps nine at the most. "My superiors could have said, 'No, you've had enough; now please go to Syria, or Egypt.' How lucky I am! This is my home; Ein Karem is the place I have always loved." And tomorrow morning, of course, she will be up at 3:45, for a little work before early morning prayers.

(Continued on next page)



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## Marketing with Martha

SEMINAR days are not my idea of lively entertainment, even if the subject is as close to my heart as consumerism. The price of a loaf of bread is interesting; speeches on general consumer philosophy usually are not.

Last week I attended a consumer seminar day with the participation of visiting members of the Executive of the International Organization of Consumer Unions. They had chosen Israel as the venue for their Executive meetings, held January 2 to 4, and they came from the U.S., Denmark and the Netherlands. Their hosts here were the Israel Consumer Council and its component bodies, the Histadrut Consumer Authority and the Independent Israel Consumer Association. Moderator for the seminar, held at the ZOA House in Tel Aviv, was Dr. Yusef Lamm, Chairman of the Consumer Council.

I came away from the seminar day with one central thought: If only the Israel consumer movement had a personality of the stature of Britain's Peter Goldmann C.B.E., who is the current president of the International consumer movement. Mr. Goldmann's personality dominated the seminar day, although he was not its moderator, but only one of three main speakers. He is a speaker of brilliance, humor — rarely found in consumer organizational life here, and he even spiced his talk in English with an occasional Yiddish word. Perhaps we could persuade him to settle here and enhance consumer relations in Israel.

### Government involvement

Mr. Goldmann's topic was "The Government, the Ombudsman and the Consumer," and he discussed the general philosophy of government intervention on behalf of consumers. Sweden offers an extreme example, "a higher degree of government involvement in consumer affairs than in any other democratic country." In Sweden, the government takes a benevolent protection attitude toward the consumer. It has recently established a National Consumer Agency to determine and carry out consumer policy. Its general philosophy and this is the most controversial aspect — is that "the consumer may not know what is best for him." His aspirations may be too ambitious, or too modest.

In Sweden, a state-appointed elite of "consumer experts" decides what the consumer should really want and attempts to reform the market from above. This is done

through close cooperation between industry and government agencies, to adapt products to the decided-upon "consumer requirements."

It is not likely, Mr. Goldmann told the seminar, that other democratic countries will accept this philosophy toward consumer affairs. It is felt that the job of government and law is to provide a "framework for fair dealing" within which the consumer must make his own judgment, given a bit of common sense. What the government can and should do, Mr. Goldmann feels, is provide greater funds for helping the consumer develop this commonsense — through consumer education programs, comparative testing institutes, aid to consumer associations. "We need organization of consumers and by consumers, not just for consumers," Mr. Goldmann asserted.

### Learning from Sweden

What other Western countries are learning from Sweden, Mr. Goldmann said, is how to institute an Ombudsman for consumer affairs. In Sweden itself, the Consumer Ombudsman, set up in 1971, handles thousands of complaints a year from consumers. It first tries to put the matters right through a voluntary agreement between the parties, and if this fails, the Ombudsman takes the case to a Market Court. The Market Court can issue a "cease and desist" order against a company or shop, with an accompanying high fine for non-compliance. There is no appeal.

As of this January 1, Norway also introduced a Consumer Ombudsman, and by summer there will be an institution of this sort in Britain, called the Director-General of Fair Trading. Britain is one of several countries which has a Minister for Consumer Affairs. The others are Canada, Norway and Jamaica.

The closest Israel has to this today is its Consumers Commission, Dr. Yehoshua Jaffe, who is attached to the Ministry of Commerce and Industry. He does not, however, have the enforcement powers of the Ombudsman in the Scandinavian countries. Dr. Jaffe, by the way, is the closest Israel has to a dynamic personality in the consumer field, and his voice is somewhat muted by the fact that he may be brought, litigation is binding on both parties. Usually the decision is given on the spot, but if the lawyer feels he needs time for consulting expert fiery voice in the Israel Consumer opinion, the decision can be de-

## CONSUMER LEADERS' TALK

movement which made people sit up and take notice when it spoke.

In another speech at seminar day, the case was put forward for a judgment by other countries of the American institution called the Small Claims Court. This was described by Miss Anna Franssen of the Netherlands, who is Honorary Secretary of the I.O.C.U. (International Organization of Consumer Unions — pronounced "Oh-oh-ue" or "Yoku" for short).

One of the stumbling blocks towards legal redress for the consumer is that the normal court process is lengthy and costly. It may pay for a businessman to take a lawyer and go to civil court over 11,000,000 worth of merchandise, but it does not pay the consumer for an 11,80 pair of shoes which are defective — and the merchant knows this.

Where there is a Small Claims Court — such as in New York State — private citizens can come, in the evening hours, to present their complaints for a minimal fee and minimal fuss. There is no need to take a lawyer. There are no complicated forms to fill out. The complainant can argue his case in his own words. The data for the case has been set in advance, and the

There is no appeal from this arbitration. If the complainant asks for a judge instead, he may have to wait longer in queue for this privilege. But if a judge hears the case, the parties have the subsequent right to appeal to a higher court if they wish.

There is a monetary limit on the size of claims which can be brought in a Small Claims Court.

Very often, Miss Franssen said, very existence of a Small Claims Court helps to prevent consumer-trader disputes. If the shopkeeper knows that the customer has easy recourse to a court, he will try to see that the customer is pleased with his service.

Another possibility in U.S. courts, Miss Franssen explained, is a "class action." If one consumer makes a claim in court against a company for a faulty product, for example, the decision is applicable to all other customers of this same product. Hence, if one consumer is awarded recompense for a certain faulty model car, all other purchasers of that model can automatically claim the same recompense.

In some Western European countries, among them Germany, a consumer organization can make a Civil Court claim on behalf of consumers. If a certain product is found to be sub-standard, for instance, production can be stopped by the court.

Israel has no Small Claims Court, and its institution has long been a rallying cry of the Israel Consumer Council.

The third speaker of the day, Prof. Colston B. Warren, Honorary President of I.O.C.U., stressed the need for consumer education to begin at the school level. He said that in the United States, for example, six volumes on consumer education for school pupils, have recently been published.

### Consumerism

Britain's Mr. Goldmann also addressed some remarks to the subject of consumer education for youth. He said that "consumerism" is not so much a separate subject to be taught as "an attitude towards life in all subjects."

In language lessons, for instance, pupils could be taught how to recognize the nuances in advertising language, to learn "when they're being got at." Similarly, he said, in arithmetic, pupils should deal more with problems of real life — of household economics, of the true rate of interest when you buy on credit — rather than "where two trains travelling between Tel Aviv and Haifa will meet along the track."

In answer to a question from a Druse participant as to the possibility of encouraging cooperation between consumer organizations of Israel and Arab countries, Mr. Goldmann said that, as far as he knows, only one Arab country has a consumer association and that is the Lebanon. At the last conference of I.O.C.U. in Stockholm last summer, Lebanon was elected to mem-

bership of the international body. There were some 70 countries represented in I.O.C.U., from all continents and all stages of economic development. Mrs. Irena Polak of Israel is on the I.O.C.U. world council.

Mr. Goldmann was asked what a consumer organization should do when the consumer interest seems to be in conflict with national interest. Specifically, a member of the audience said that in Israel, there seems to be a conflict between the government interest in a cheap milk container, such as a present plastic bag, and the consumer desire for a sturdier packaging which would cost the economy more.

Mr. Goldmann's answer to a conflict between national and consumer interests was: "Stick up for the consumer. There are enough other people to stick up for the producer, the tradesman and the government." This answer may be all right for the U.K. or the U.S., but I wonder if it is valid for Israel, where "the national interest" is very much a general public concern and cannot be ignored by consumer organizations.

By the way, later the same day as the seminar, elsewhere in Tel Aviv, another seminar was sponsored by the Israel Packaging Institute on the subject of milk packaging. It was attended by representatives of the government, the dairies, the retailers, and the consumers. The Israel Consumer Council — so its director Shaul Linbar told me — presented a proposal for alternate milk packaging: the current plastic bags at the current "popular" price, and a more sophisticated form of boxing or bottling for those willing to pay a higher price for it. Such suggestions require closer scrutiny on another occasion.

Martha Meisels

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## Hard to teach English to the wild Israelis

By Lea Levavi

Jerusalem Post Reporter

MANY educators believe teachers of foreign languages should be native speakers. But Mela Elammy, an Austrian-born English teacher who helps immigrant English teachers (mainly Anglo-Saxons) through their first years here, is not sure. A teacher who herself learned English as a foreign language, Mrs. Elammy says, is better able to understand and help the Israeli child.

"Of course, there are native speakers who have been teaching English here for 30 years and have become excellent teachers. But the immigrant teacher — who doesn't understand Israeli children and doesn't know how to teach English as a foreign language — has a very difficult time of it."

We were sitting in Mrs. Elammy's home in Beit Hakerem discussing, in Hebrew, the problems native speakers of English have teaching English grammar to Israelis. Most native speakers, even if they have academic training in English, do not know the names of all the grammatical terms or the differences between them.

Many immigrant teachers could not cope with the Israeli classroom and left teaching, or left the country. Growing alarmed, the Ministry of Education, Ministry of Absorption and Jewish Agency decided to provide courses for these teachers and to have experienced colleagues give them individualized attention. Mrs. Elammy has 19 immigrant teachers in Jerusalem and the Southern District "under her wing" and works with them two days a week, in addition to her own teaching job at the elementary school attached to the Beit Hakerem Teachers' Seminary. (She is a graduate of that seminary and also holds a diploma in English Studies from Cambridge.)

I saw part of her work with these teachers firsthand; four of them arrived for an informal "workshop" in the middle of our discussion. They were in their first or second year of teaching here, and the one man among the group (the only man among her 19 teachers) has been here only five months and is still observing.

The two main subjects at the workshop were — discipline and books. Though the teachers present had all taught in American ghetto schools or problematic remedial English classes, they often found maintaining discipline here an impossible task. One teacher said she asked unruly pupils to go out of the classroom and sit on the bench. "I tried that," another teacher said miserably, "and the kid found a ladder, brought it to the classroom window, climbed up and tried to come through the window."

Everyone complained about books. Where, they kept asking Mrs. Elammy, can we find a textbook where the explanations and exercises are easy but the texts aren't childish? There seemed to be no solution. But Mrs. Elammy did have a seemingly endless variety of classroom games to suggest for those days when the class just wouldn't settle down.

"Simple Simon Says," it turns out, is a way to teach new words, and there are books full of elaborate, reading and writing games to drill spelling. "These are great," one teacher exclaimed rapturously over one of the game books. "I have the planning"

one class that meets twice a week from 1 to 2 and it's a disaster. When we meet in the mornings they're a good class, but at these afternoon sessions they don't know where they are. These look like a good way to keep them awake."

The discussion, of course, was now in English and Mrs. Elammy enjoyed picking up new phrases from her American "pupils." She was particularly interested in the phrase "a picnic and a half" — which is how one teacher described the next grammar unit she would have to teach in a slow and difficult class.

### Personal interest

In addition to giving advice about how to function in the classroom, Mrs. Elammy tries to take a personal interest in her immigrant teachers — "like giving the address of a dentist, or something when they need it." Her relaxed, informal manner encourages the teachers to talk about whatever is on their minds and the "workshop" suddenly turned from pedagogy problems to the trouble one teacher is having getting the carpenter to finish her kitchen.

"The great thing about Mrs. Elammy," one teacher at the workshop told me, "is that when I am just about to give up teaching to go work in a store, she comes to my classroom, gives a really inspiring and successful lesson to my class, and then gives me a pep talk and encourages me to go on. I think she really helps us most by coming to our classrooms."

★ ★ ★  
DESPITE all the problems they raised, these teachers seem to be dynamic and to have enough stamina and sense of humor to get through even the most exhausting and trying classroom ordeals. So why, I later asked Mrs. Elammy, do immigrant teachers need someone to hold their hand? Israeli teachers, after all, face discipline problems in their classes, too.

"There are plenty of Israeli elementary graduates who don't remain teachers, and there are real success stories among the immigrant teachers. It's a matter of the teacher's personality and talents, but the immigrants do need the extra help for the reasons I already explained."

Two of her success stories are English teachers from Russia, for whom the concept of English as a foreign language is, of course, nothing new. Mrs. Elammy did recall, however, one example of what might be called "professional culture shock." One of the Russian teachers complained that the children were not seated in the classroom waiting for her when she arrived. In Russia, she said, children sit and wait for their teachers. Here, at the beginning, she spent the whole class period getting them to sit down. But she has adjusted.

I asked Mrs. Elammy the oft-repeated question about whether there is an oversupply or shortage of English teachers. "I myself aren't childish. There seemed to be no solution. But Mrs. Elammy did have a seemingly endless variety of classroom games to suggest for those days when the class just wouldn't settle down."

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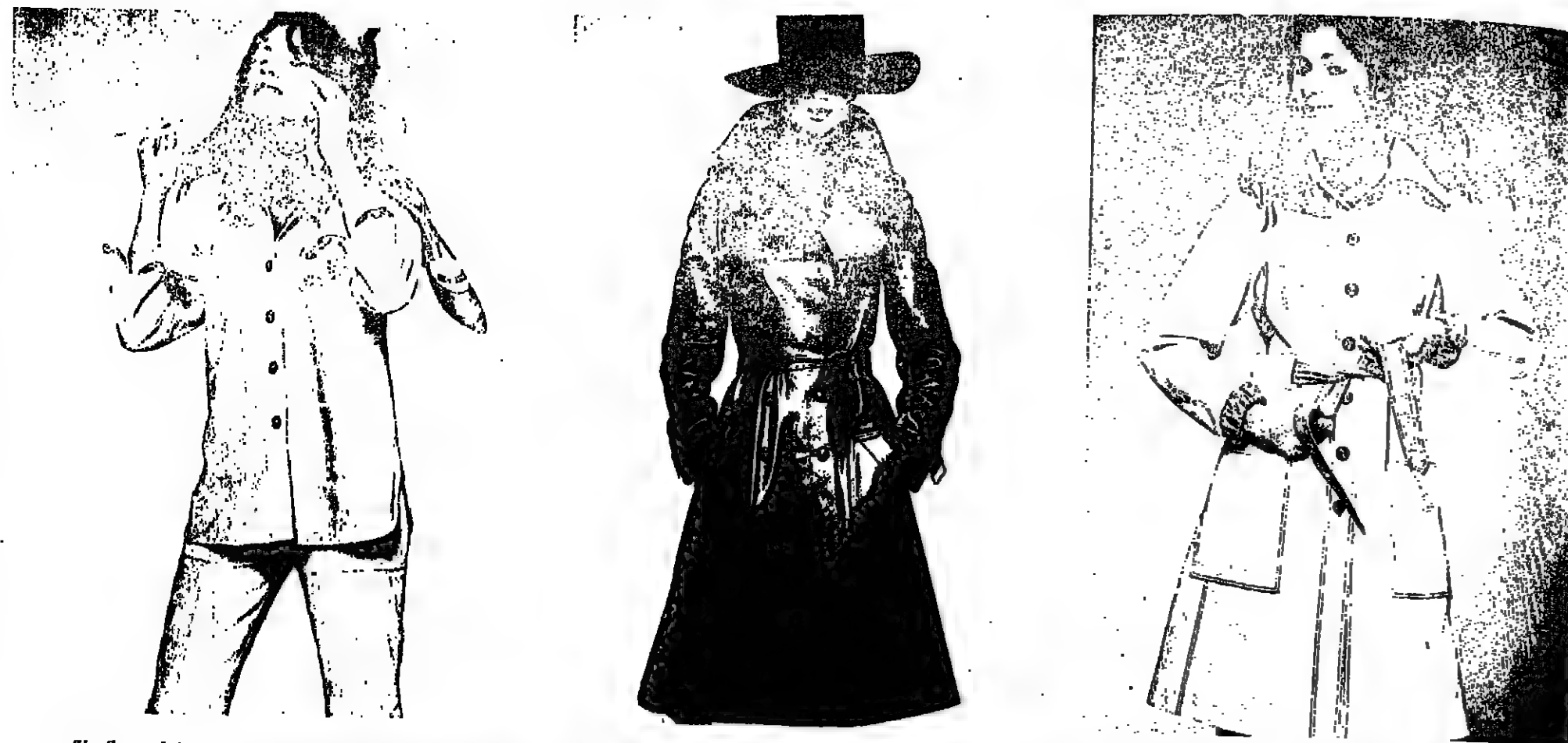
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THE JERUSALEM POST MAGAZINE — FAMILY PAGE

PAGE TWENTY-SEVEN





Zig-zag edgings, cut with plinking shoars, in Beged Or's newest type of pishkin, exclusive to them and guaranteed washable — even in a machine. Outfit (left) costs about IL200. Beged Or's trench coat (center) — a classic in their range. This one is

in dramatic, glove-soft black leather. Another Beged Or Bis budget price style: silhoues treated white canvas raincoat with blue leather gathered cuffs and tie-belt, navy blue overstretching (right).

## BEGED OR AT HOME IN ISRAEL

By Catherine Rosenheimer

Jerusalem Post Reporter

Tel Aviv.

"NOW if I were in love, that would make things easy," mused Beged Or's Lesley Fulop in answer to a question on sources of inspiration for his new fashion collection. "But I'm not — anyhow I'm married — so I have to go out and look for inspiration. So what have I been doing? Going to the cinema, seeing every old film being screened wherever I go, collecting and editing ideas that way."

"Women now want a clean look, feminine lines: this year there is a reaction to women's BB, uni-sex, equality of the sexes. Women want to go back to looking like ladies... so I'm turning my thoughts back too."

Just exactly what will be included in the new collection is not yet clear to anyone, Fulop admits. "But a few things are already certain, he says. For one thing, 'gangster' (or Mafia look) jackets and other styles influenced by 'The

Godfather.' Other cinema-inspired styles, influenced by a film on Ludwig, the mad King of Bavaria, are high buttoning redingote jackets, tight fitting, with big lapels, lots of little buttons from the 1860s."

The very worst thing in fashion at present, and the biggest problem, says Fulop, is pants. "I hate baggy pants, Oxford bags, second-silly trousers, call them what you like. And I hate them most of all when they have big unstitched darts across the front. What sort of a shape does that give a girl?"

Other trends in the new collection which he is prepared to reveal include the use of furs — Argentinian red fox and Chinese Mongolian lamb — dyed in all kinds of "crazy" colours — bright scarlet, yellow, blue and green.

Fulop may not be in love. But he is certainly in hot pursuit of a "new" type of woman just now: the Israeli woman, he says, the young miss with a taste for the latest look in fashion, or the woman of more generous proportions, from size 48 to 64.

In addition to the Beged Or Boutique in Old Jaffa, opened a couple of years ago, the company is opening a chain of retail shops in Tel Aviv. The newest, opened last week, is Lady Beged Or in Rehov Ben Yehuda, catering for larger sizes, more classic, ladylike styles, and offering a made-to-measure service for any customer who cannot find what she wants "off the shelf." The store on Rehov Montefiore, formerly a back-street shop for export surplus, has just been handsomely remodelled, re-bitted Miss Beged Or Downtown. Here the styles are similar to the Jaffa shop, but more conveniently situated for the local customer. There are also plans for a new all-male shop, Beged Or Esquire, to specialize in men's leather fashions and accessories.

Why this sudden change of heart towards the local market, a man-tele which Lesley Fulop has repeatedly described as "not worth the price?" What has changed? For one thing, he says, the Israeli woman has changed. And so too has the range of prices and styles which Beged Or can now offer. "In any case, I never had anything against the Israeli woman as a potential customer. But I always have disliked local shops, local methods of retailing."

The concept of direct sales of up-to-date fashions on the local market is also a result of the broadening of the Beged Or fashion range. But even with a "direct sales" policy, prices are not cheap. There are few coats to be found at less than IL750.

On the other hand, there are now cheaper ranges available in the

Beged Or Bis collection styled and cut on the same lines as the leather originals, but made in far cheaper materials such as canvass, denim, locally woven wools and tweed. They are given a touch of Beged Or flair with leather trimmings and edgings. Then there are styles produced by the latest Beged Or offshoot, Glen Or, the recent tie-up between Beged Or and Glenette for Aerlan fur coats and jackets trimmed in leather.

Beged Or now has six showrooms and a total sales staff of 100 abroad, and a total of some 600 employees here in Israel. Exports for 1972 have reached a record \$5.5m, and, predicts Shimon Horn, Chairman of the Board of Beged Or, should reach nearer to \$20m. by the end of the '70s.

## Original lurex knits at Jerusalem fashion show

By Erika Gidron

Special to The Jerusalem Post

IT was standing room only (or sitting in the aisles) at the first joint fashion show organized in Jerusalem this week by Ilan and Alyn. The show was held at the Jerusalem Theatre before an overflow audience. ("We could easily have sold twice as many tickets;

next time we'll know better," commented one of the organizers.) Fashions were by Palma Shallon of Tel Aviv, with jewellery by Spillo of Jaffa. All parts of the afternoon's event — the theatre, the fashion show, entertainment by the Alyn. The show was held at the Jerusalem Theatre before an overflow audience. ("We could easily have sold twice as many tickets;

Mrs. Tamar Kollak, wife of Jerusalem's mayor, who is chairman of the Jerusalem branch of Ilan, opened the proceedings, together with Mrs. Betty Dubiner, Ilan's national chairman. Both stressed the importance to the community of the work being carried out by Ilan, the roof organization for the handicapped, and Alyn, the country's only orthopaedic hospital and rehabilitation centre for severely handicapped children, who spend an average of eight years within its walls and for whom this is hospital, home and school in one.

Both expressed the hope that this function — one of a series of future joint events planned for the capital — would serve to gain the much needed support and involvement of additional volunteers from among the many newcomers, particularly those from western countries, now living in Jerusalem.

The fashions shown — an all-knit collection of wools, including mohair, jersey and straw, with lurex everywhere — consisted mostly of long gowns, many of them variations on the same theme but in different shades (soft muted caramels and creams, with an occasional bright splash of sea green and royal blue); the few day dresses and pants outfits were eminently wearable. Mr. Spillo's jewellery is more of an eye-opener than an accessory ("all our jewellery is one-of-a-kind, designed by artists or sculptors"): an outsize belt buckle — gold studded with precious stones — sells for IL24,000.



Shades of green with gold lurex added for the collar, cuffs and bottom band of the skirt. This dinner frock from Palma Shallon's newest collection of original lurex knits seen at the Ilan-Alyn show at the Jerusalem Theatre earlier this week.

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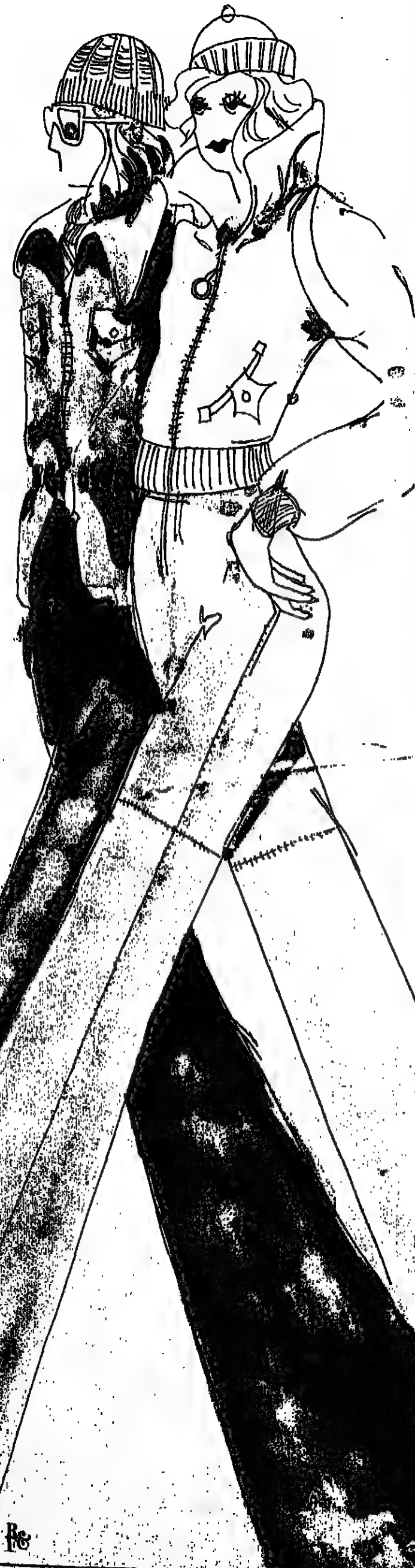
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JACOBY and Leidentahl is a deeply moving, absorbing, beautifully written, directed and performed play. It is sad and humorous, cruel and compassionate — and terribly disturbing. It forces the viewer to take a close searching look at certain aspects of life he has hitherto avoided, to explore dark corners of his consciousness he would rather leave undisturbed. I hesitate to call the play entertaining — the word seems out of place here — but the fact is that the audience keeps laughing and then probably ask themselves — as I did — how they could laugh at such sad things. There is one scene in which the heroine degrades herself to the very depth of her femininity, a scene so painful that it made me squirm in my seat, and yet it was so funny that the laughter almost drowned what they were saying on the stage.

Jacoby and Leidentahl are two bachelor friends, over forty, who for years have been spending their evenings on Leidentahl's balcony drinking tea and playing dominoes, until Jacoby decides that the time has come for him to go out and start living. He abruptly breaks off relations with Leidentahl, making sure in the process that this will hurt his erstwhile friend as much as possible — and goes out on the town and meets Ruth Shabash, otherwise known as "Big Tuches."

It is the eponymous part of her anatomy that first attracts Jacoby, but he becomes even more interested when Ruth tells him that she is a pianist, falls in love, and marries her. But Leidentahl, who cannot understand Jacoby's behaviour — what's wrong with spending

JACOBY AND LEIDENTAHL (temporary title) by Hanoeh Levin, presented by Zavta and the Cameri, directed by the author, music by Alex Kagan, set and costumes by Ruth Dar.

his life playing dominoes and drinking tea — is not so easily dismissed: he shows up at the wedding wrapped in a coloured ribbon, presenting himself as a gift to the newlyweds. The gift is accepted and Leidentahl moves in with the Jacobys as Ruth's servant. She proceeds to set herself up as a super-housewife, taking special pride in the contents of her well-stocked refrigerator and in the humiliation of Leidentahl.

Marital bliss is short-lived. Jacoby soon finds out that Ruth has lied about being a pianist, and loses interest in her behind as well as in the rest of her feminine attributes. As for Leidentahl, he too is disappointed: he doesn't enjoy his humiliation as much as he thought he would. When Jacoby leaves Ruth, in spite of her desperate attempts to hold him, Leidentahl tries to take his place, but fails because of his indecision. The two men try to renew their friendship, Ruth contemplates buying a piano, and everybody is unhappy.

To bring it down to essentials: man falls in love with woman for her sexual attractions (plump behind) and for her illusory spiritual qualities (playing the piano); woman marries man for financial security (full refrigerator). The attractions of the body, however, don't last, and the spiritual quality was a lie from the beginning. Man gets out of the trap and wants to return to the space and security of his former life (tea drinking and domino playing) with his former friend, who is actually

the retiring, conservative part of his own personality which he abandoned in pursuit of the chimera of LIFE. There is hardly any dialogue in the play — and indeed, how could there be when everyone is closed up in himself? The characters speak to themselves most of the time, revealing their thoughts to the audience rather than break into song when they have something of special importance to say. All of which is perfectly suited to the subject, which is not the actions, but the inner life of the characters, with the singing underscoring — by contrast — the banality of it all.

"Jacoby and Leidentahl" is directed by the author, an often disastrous exercise, which here is eminently successful. Levin staged the play as an extension of his writing of it; and the bland, deadpan manner in which his cast of three performs, the schematic economy of the mise en scene tell us exactly what he intended to

### THEATRE

MENDEL KOHANSKY

## I Like Levin

say. The actors — Zaharira Harifal, Alhori Cohen, Yosef Carmon — obviously in perfect harmony with their director, give dedicated performances. It is a joy to watch Zaharira Harifal as the fat girl, her lovely face a mask merely hinting at the feelings underneath.

COMING on the heels of the widely praised "Hefez," "Jacoby and Leidentahl" leaves no doubt that Hanoeh Levin is a major dramatist — which is particularly gratifying in view of the fact that he is a very young man, only at the beginning of his road.

He first came to — very limited — public attention with a revue entitled "You and I and the Coming War." It was performed in a students' club by amateurs and semi-amateurs to an audience consisting almost exclusively of students.

I distinctly remember my own reaction of shock, anger, excitement and delight. The time was shortly after the Six Day War; the country was in a state of euphoria, one reflection of which was a wave of cloyingly patriotic songs and shows. There was that goosy love ballad to Shalom e-Sholch drifting out of everybody's neighbour's windows; a show entitled "A Funny Thing Happened to Me on the Way to Suez" which depicted the campaign in the desert as a gay little romp, was breaking box office records; in its desperate search

for something patriotic to suit the public mood, Hanoeh exhorted Ashman's "This Soil," a 1942 piece of agitprop about pioneers draining the swamps. And here was a young student no one had ever heard of setting out to expose it all as sham and hypocrisy.

"You and I and the Coming War" was, to be sure, grossly unfair satire, slashing away indiscriminately at everything within sight — clearly the work of a very angry, very young man. Exposing the hypocrisy involved in mourning for fallen soldiers, he tended to ignore the real pain of the bereaved; viciously attacking generals and the cult of them, he tended to ignore the fact that there were men of genuine accomplishment. Perhaps he did it intentionally: the wild exaggerations made people think, for there is nothing like shock to counteract mental sloth.

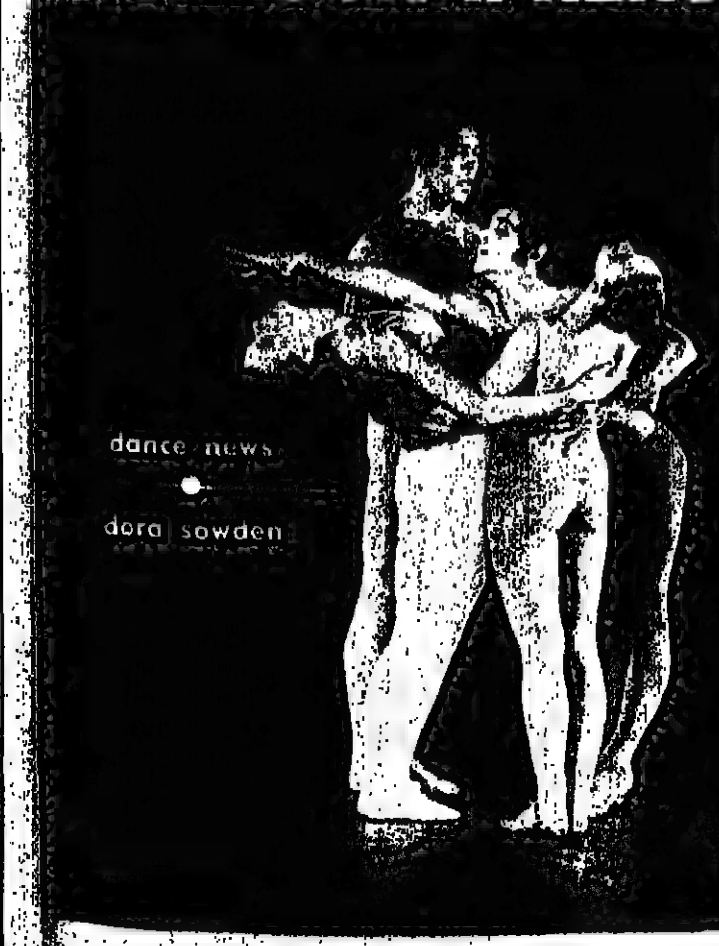
Then there was another satirical revue, then a short-lived full-length play ("Solomon Grip"), then the notorious "Queen of the Bathhouse," which made of its author the most discussed, most written about and most reviled person in the country for weeks and weeks. Played on a big stage, by the super-establishment Cameri Theatre, "Queen" had something unflattering to say about practically everyone, hitting old and new targets, including Israeli youth seen by the author as insufferably arrogant, egocentric, and selfish. Opinions were polarized, there was near-violence at some performances, and the show closed with tickets sold for weeks ahead, because the Cameri couldn't withstand the public pressure.

"Hefez," which opened at the Haifa Municipal Theatre some weeks ago, was a giant step in the playwright's development. It showed him to be not only a clever, daring artist with a sharp turn of phrase, but a writer of great sensitivity, compassion and phenomenal psychological insight. "Jacoby and Leidentahl" carries these qualities even further.

PSYCHOANALYSTS, professional and amateur, will have a field day analyzing Hanoeh Levin, who stands, through his writings, with his scars exposed for everyone to see. I remember, after the premiere of "Hefez," hearing one middle-aged lady say to another, "I wonder what kind of a mother this boy had." She evidently had in mind the extremely repulsive, fascinatingly lifelike, middle-aged woman in the play. She might very well have wondered what kind of a father the author had, for in his plays and revues he viciously attacks fathers and father figures — statesmen, generals and in real life he recently made a gesture of defiance to that supreme father figure, the President of Israel, by refusing to accept the Shazar Prize for 1972. (This followed a report that the President had voiced displeasure with the choice of prizewinner by a committee of which Mr. Kohansky was a member. — Ed.)

Our psychoanalysts will have a particularly rewarding time dwelling on the fetishism in reverse revealed in "Jacoby and Leidentahl." Having been thoroughly humiliated by Big Tuches and thrown out of her house, Leidentahl counters with a blast against the tyranny of the breast which dominates man's life from the moment he comes into the world. He ends his fiery speech with an appeal to men everywhere to unite and throw off this yoke.

## CHOREOGRAPHERS



GENE Hill Sagan, the American dancer-choreographer, has choreographed the dance solo for Kurt Weill's "Seven Deadly Sins," which will have its premiere at the Beit Hahayal in Tel Aviv on January 14. The little choral, instrumental and dramatic masterpiece will be presented by the Israel Chamber Ensemble, with Rena Samsonov as vocalist and Gary Bertini as conductor. Danny Karavan is designing the stage set.

Tamara Tsafir will dance the part of the Second Anna (Rena Samsonov being the First Anna). A graduate of the Rubin Academy, Tamara has been dancing for the film "Jesus Christ Superstar." She is also going to take part in the programme of three ballets choreographed by Gene Hill Sagan which will be presented at the Modern Art Museum's new theatre in April. One of these ballets, "The Ecstasy of Battista" (music by Ligeti), has already been performed at Givat Hayim with great success, with Sagan himself dancing a leading role.

Enessa Alexandrovich, who is a graduate of the Bolshoi School and a ballet mistress from the Odessa Academy, is preparing her first ballet in Israel. Since her arrival she has been teaching at the Bat-Dor and Batsheva Studios.

THREE choreographers are working on the next programme for the Bat-Dor Dance Company — Manuel Alum from Puerto Rico, the Israeli Dami Reiter-Soffer, and Enessa Alexandrovich, a Russian immigrant. Manuel Alum, born in Areibo and educated in Chicago, has been dancing and choreographing professionally since he joined

Batsheva's Eve Walstrom, Derek Linton, Yair Vardi and Gabi Barr in John Butler's "Moon Full."

the Paul Sanasardo company in 1962. He has been a guest teacher and choreographer in Europe as well as in the U.S. Here he will mount one of his most highly praised works, "Palomas" (Doves) — but he says, "The dancers aren't birds, they're women. The dove is a symbol of peace but the ballet is a lament for war. I feel it appropriate in this country where the Jewish people have come through so much."

When he leaves Israel, Manuel Alum goes to France to teach and choreograph for the Ballet Theatre Contemporain. Dami Reiter-Soffer has returned from working abroad especially to do a new ballet for Bat-Dor. It will be his third for this company, but this time "not biblical."

Enessa Alexandrovich, who is a graduate of the Bolshoi School and a ballet mistress from the Odessa Academy, is preparing her first ballet in Israel. Since her arrival she has been teaching at the Bat-Dor and Batsheva Studios.

NEW Yorker Jeff Phillips, who arrived in December to teach for three months at the Haifa Institute of Dance Arts, is now teaching once a week at the Bat-Dor Studios too. He is so much struck with what he has found here that he plans either to extend his stay or — if he cannot get his U.S. commitments changed — come again in September. He explained:

"I didn't really know anything about Israel, only that my heritage is here, because I'm Jewish. I have found so much — so much room for growth, such beautiful

dancers. There is no jadedness here."

He would like to do "Petroushka" with Lia Schubert's Haifa company, "Dancers' Stage," but, meanwhile, he is choreographing a ballet for them. About his teaching he said: "It's not discotheque dance — you know, shaking hips, acid-drop music, fly-by-night techniques. My pupils exclaim, 'It's so disciplined!' His speciality is jazz — Luigi style — but, as he hastens to point out, he has a method of his own."

A BIG success — and terribly hard, is how Linda Hodes, assistant artistic director of the Batsheva company, described the recent American tour. "It equalled the worst tours I used to do with Martha Graham." In 34 days, the Batsheva company did 31 one-night stands. A fortnight in New York at the City Centre came as a relief, though it meant six night performances and two matinees each week.

The Batsheva Dance Company will go to Portugal in May, and give performances also at Monte Carlo, Florence, Paris (in the Opera House), and at Stuttgart and other German cities. "In future we shall limit ourselves to not more than two tours a year, perhaps only one," said Linda Hodes. "We need time to prepare new ballets."

The Batsheva-Bat-Dor Dance Society now has 8,000 subscribers. The series entitles each subscriber to four different performances — two by each company — and this makes necessary a half-dozen repeat performances in Tel Aviv. Other centres participating in the scheme are Haifa, Jerusalem and Beersheba.



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## Refreshing approach at the Museum

THE Israel Museum in Jerusalem launched a very promising new venture this week: a series of concerts called "Renaissance and Modern" which is also offered in a repeat for young people. The juxtaposition of contrasting periods is nothing new, but what is rather refreshing is the unpedantic and natural approach of the leader, Shlomo Eldar, and the artists and ensembles chosen to participate. To include some 20 artists in one programme certainly demands quite an effort by everyone concerned — a lot of research for programmes of originality, plenty of rehearsing for the performers and a financial risk for the sponsors. It also means putting a lot of faith in prospective audiences who have

ing pop in Bachian inventions — this is one of the best I have met.

ONE of the most important channels for encouraging an appreciation of music is the record, and the recording companies — faced with a certain saturation of the market as far as the stock repertoire is concerned — will try any means to attract new buyers for their wares.

Abroad, the companies are trying to promote composers sunk into oblivion, like Gottschalk, Alkan, Paderewski, Moszkowski, Ravel, Hummel, and many others from the 18th century's romantic period from which only a few giants have survived in the public esteem. With the approved classics, the labels use any means to catch buyers. My prize item is "Elvira Madigan" — the loving couple from the film occupying the centre of the cover, with a photo of Daniel Barenboim tucked away in one corner — he is, after all, only the soloist and conductor in two Mozart Piano Concertos (in C, K. 467, and in G, K. 455).

The CBS series "Greatest Hits" with each record devoted to a different composer, and economy-priced at IL16.90, offers a nice choice of some of the best works in first-class performances — Bernstein, Ormandy, Szell, Previn, Kostelanetz, etc. But in order to give a maximum selection, some works have only single movements included. Purists may wrinkle their straight noses at this practice, but, in my opinion, any legitimate means to lure the young and the uninitiated to listen to music and to give it a try and love it are permissible.

The covers gaudily attempt to take day stiffness out of the association with hallowed names; they even show a certain sense of humour. Some examples of this series already available: "Prokofiev's Greatest Hits" (CBS - Harmony - 30032) includes the Classical Symphony with Bernstein and N.Y. Philharmonic (complete), the March from "The Love of the Three Oranges," the "Lieutenant Kijé" Suite with Ormandy and the Philadelphia Orchestra (complete), and the Orchestral Suite of "Peter and the Wolf," with Bernstein again.

"Gershwin's Greatest Hits" have a specially attractive selection: the "Rhapsody in Blue," of course, with Bernstein playing the piano part and conducting the Columbia Symphony Orchestra; the

Three Preludes played by Oscar Levant (a classic in itself); the finale from the Concerto in F, with Andre Previn playing the piano under the direction of Andre Kostelanetz; the complete ballet, "An American in Paris," with Ormandy and the Philadelphia, and a symphonic picture from "Foggy and Bess" (CBS Harmony-30022).

The Rachmaninoff selection gives the Concerto No.2 complete, with Gary Graffman as soloist, and Bernstein and the N.Y. Philharmonic; three of the most famous preludes for piano, played expertly by Graffman and Philippe Entremont, with a Vocalize for Orchestra thrown in for good measure (CBS-Harmony-30020).

"Beethoven's Greatest Hits" will probably raise the most objections from the highbrows, but they

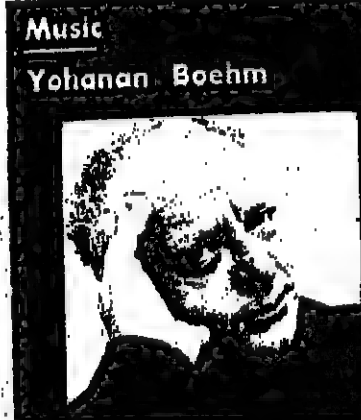
certainly have all the records with the complete works so they won't buy the "Hits" anyway. Here, the hopeful expectation is that a beginner in Good Music will learn something about Beethoven through the excerpts and may then go on to acquire the "real thing." What CBS provides here is the first movement of the Fifth Symphony, the last movement of the Ninth and the "Moonlight" sonata. As bait, it offers the Minuet in G (arranged for orchestra), "Für Elise," and the Turkish March from the "Ruins of Athens" (CBS Harmony-30019).

As all these releases are, of course, taken from earlier recordings of standard editions, the quality of performance is high,

and the bargain price should certainly induce many people to start a collection.

A revival of a different kind is being undertaken by Eastonica, the local publisher of RCA Victor. They promise us a complete edition of the works of Duke Ellington. Volume I reprints recordings from 1927-28, with several versions of "Washington Wobble," "Harlem River Quiver," "Blue Bubbles," and "The Blues I Love to Sing," to demonstrate "Jazz in the Making" (RCA Victor 731043). Duke Ellington will recall nostalgic memories of the 'twenties for many people, and can serve as an example to contemporary musicians.

"Jelly Roll Morton and His Red Peppers" (1927-1930) shows the King of New Orleans Jazz in his best period (RCA Victor 730599). "The Bix Beiderbecke Legend" contains recordings with Jean Goldkette and his Orchestra in the years 1923-24-27, and with Paul Whiteman in 1927-28. The latter's cornet provides surprises of great charm (RCA Victor 731036).



Music  
Yohanan Boehm

been disappointed in the past by various attempts of "Collegium Musicum" formations of doubtful standards, and in people who are suspicious of new programmes on principle.

The experiment succeeded beautifully, and one hopes there will be more programmes of a similar kind. The approach of art for art's sake is as timeless as it is timely. No electric guitars, no amplified drums, no hysteria, just plain, simple, pleasant music-making for relaxation and enjoyment. The positive effect on adults and youngsters cannot be overrated, and this experiment deserves every support.

In the long line of commendable attempts to get new audiences into the concert hall — through special youth concerts, happenings, marathons and "Muzak Viva" presentations of "Old Wine in New Casks" — or "New Wine in Old Casks" by camouflag-

### RADIO FOR MUSIC LOVERS

TODAY: 09.10: Collegium Musicum. 09.45: Ireland: "London" — Overture. 10.15: Lohengrin: Guitars Concerto. 10.45: Elvira Madigan. 10.55: Udi Wiesner-Palm. 11.00: Brahms: Sonata in F minor. 11.15: Brahms: Sonata in F minor. 11.30: Brahms: Sonata in F minor. 11.45: Brahms: Sonata in F minor. 12.00: Brahms: Sonata in F minor. 12.15: Brahms: Sonata in F minor. 12.30: Brahms: Sonata in F minor. 12.45: Brahms: Sonata in F minor. 13.00: Brahms: Sonata in F minor. 13.15: Brahms: Sonata in F minor. 13.30: Brahms: Sonata in F minor. 13.45: Brahms: Sonata in F minor. 14.00: Brahms: Sonata in F minor. 14.15: Brahms: Sonata in F minor. 14.30: Brahms: Sonata in F minor. 14.45: Brahms: Sonata in F minor. 15.00: Brahms: Sonata in F minor. 15.15: Brahms: Sonata in F minor. 15.30: Brahms: Sonata in F minor. 15.45: Brahms: Sonata in F minor. 16.00: Brahms: Sonata in F minor. 16.15: Brahms: Sonata in F minor. 16.30: Brahms: Sonata in F minor. 16.45: Brahms: Sonata in F minor. 17.00: Brahms: Sonata in F minor. 17.15: Brahms: Sonata in F minor. 17.30: Brahms: Sonata in F minor. 17.45: Brahms: Sonata in F minor. 18.00: Brahms: Sonata in F minor. 18.15: Brahms: Sonata in F minor. 18.30: Brahms: Sonata in F minor. 18.45: Brahms: Sonata in F minor. 19.00: Brahms: Sonata in F minor. 19.15: Brahms: Sonata in F minor. 19.30: Brahms: Sonata in F minor. 19.45: Brahms: Sonata in F minor. 20.00: Brahms: Sonata in F minor. 20.15: Brahms: Sonata in F minor. 20.30: Brahms: Sonata in F minor. 20.45: Brahms: Sonata in F minor. 21.00: Brahms: Sonata in F minor. 21.15: Brahms: Sonata in F minor. 21.30: Brahms: Sonata in F minor. 21.45: Brahms: Sonata in F minor. 22.00: Brahms: Sonata in F minor. 22.15: Brahms: Sonata in F minor. 22.30: Brahms: Sonata in F minor. 22.45: Brahms: Sonata in F minor. 23.00: Brahms: Sonata in F minor. 23.15: Brahms: Sonata in F minor. 23.30: Brahms: Sonata in F minor. 23.45: Brahms: Sonata in F minor. 24.00: Brahms: Sonata in F minor.

WEDNESDAY: 09.10: Vivaldi: Violin Concerto. 09.45: Vivaldi: Violin Concerto. 10.15: Vivaldi: Violin Concerto. 10.45: Vivaldi: Violin Concerto. 11.00: Vivaldi: Violin Concerto. 11.15: Vivaldi: Violin Concerto. 11.30: Vivaldi: Violin Concerto. 11.45: Vivaldi: Violin Concerto. 12.00: Vivaldi: Violin Concerto. 12.15: Vivaldi: Violin Concerto. 12.30: Vivaldi: Violin Concerto. 12.45: Vivaldi: Violin Concerto. 13.00: Vivaldi: Violin Concerto. 13.15: Vivaldi: Violin Concerto. 13.30: Vivaldi: Violin Concerto. 13.45: Vivaldi: Violin Concerto. 14.00: Vivaldi: Violin Concerto. 14.15: Vivaldi: Violin Concerto. 14.30: Vivaldi: Violin Concerto. 14.45: Vivaldi: Violin Concerto. 15.00: Vivaldi: Violin Concerto. 15.15: Vivaldi: Violin Concerto. 15.30: Vivaldi: Violin Concerto. 15.45: Vivaldi: Violin Concerto. 16.00: Vivaldi: Violin Concerto. 16.15: Vivaldi: Violin Concerto. 16.30: Vivaldi: Violin Concerto. 16.45: Vivaldi: Violin Concerto. 17.00: Vivaldi: Violin Concerto. 17.15: Vivaldi: Violin Concerto. 17.30: Vivaldi: Violin Concerto. 17.45: Vivaldi: Violin Concerto. 18.00: Vivaldi: Violin Concerto. 18.15: Vivaldi: Violin Concerto. 18.30: Vivaldi: Violin Concerto. 18.45: Vivaldi: Violin Concerto. 19.00: Vivaldi: Violin Concerto. 19.15: Vivaldi: Violin Concerto. 19.30: Vivaldi: Violin Concerto. 19.45: Vivaldi: Violin Concerto. 20.00: Vivaldi: Violin Concerto. 20.15: Vivaldi: Violin Concerto. 20.30: Vivaldi: Violin Concerto. 20.45: Vivaldi: Violin Concerto. 21.00: Vivaldi: Violin Concerto. 21.15: Vivaldi: Violin Concerto. 21.30: Vivaldi: Violin Concerto. 21.45: Vivaldi: Violin Concerto. 22.00: Vivaldi: Violin Concerto. 22.15: Vivaldi: Violin Concerto. 22.30: Vivaldi: Violin Concerto. 22.45: Vivaldi: Violin Concerto. 23.00: Vivaldi: Violin Concerto. 23.15: Vivaldi: Violin Concerto. 23.30: Vivaldi: Violin Concerto. 23.45: Vivaldi: Violin Concerto. 24.00: Vivaldi: Violin Concerto.



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هكذا من الأصل







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# SECOND CHANNEL NEEDED



Since settling in Israel more than two decades ago, I have often had occasion to quote Macaulay's famous dictum that the Puritans hated bearing, not because it gave pain to the bear, but because it gave measure to the spectators. Inspired either by pressure of this kind from our Puritans, or by pity for the cinema-owners, complaining of emptied rat-traps, Israel Television has now abandoned all pretence at providing entertainment. Some months ago our weekly quota of thrillers and Westerns was cut from four to three; then, on Friday night, was abandoned to the dullards; now, at the drop of a hat, the Wednesday night film or Thursday's "Hawai Five-O" is suspended for some special. If we do get a film, it's in Italian or Icelandic or some other language understood only in TV House.

The explanation for the kind of fare Israel is providing may lie in the statement of the chairman of the Broadcasting Authority that, for practical purposes, Israel is already serving most of its needs as a second channel. The effect is that Israel is pouring out its sombre products unheeded over the air waves. Mr. Bytan can argue that the effect of our using Jordan as our major source of television entertainment is that we are exposed to all that "dear viewers" propaganda in English and Hebrew. Hence we have to have a Second Channel.

It was in much this way — as an answer to Radio Ramallah — that Kol Yisrael got its Second Programme, and a terrific upgrading of the "Post". With this precedent in mind, the Television Authority may be trying to make the Government's flesh creep by saying we are completely exposed to Jordan's sinister girls and boys with their deceptive smiles. At the same time, the public will be bored into becoming a pressure group demanding a second channel. A very notorious scheme indeed.

**Changed schedule**

We Jordan addicts are again in trouble: Amman changed its programmes as from January 1. Will our anonymous informant please oblige once more? While he is about it, he might send me a copy of CLIPP, without bomb exposure — the ad is so good I'd like to try the stuff.

★ ★ ★

The nuisance of the Hebrew voice over the English has got worse and worse. Why they do not use one language or the other is beyond my comprehension. For instance, in an Indifragrant programme called "Vertice" these were samples of the English words kept at the beginning of sentences before the Hebrew merged with English in unorchestrated cacophony: "Re-rote control," "Peker Gerard," "the world's first," "More meaning for the future than the past," "Now proceed with plans for the aeroplane," "As each part," "It was trucked along Highway Three," "Here be Headquarters in the Pentagon," etc., etc., etc.

What is the name of vanity the point of leaving these gasping bits of the original language? Are they trying to prove that the film is authentic? Either they should do everything in Hebrew, or everything in the original language plus written captions. This cocktail is undrinkable.

"Vertice" suffered from another flaw. At no time were we told when this film was made. If it was 1972, what's happened since? The date in a film about technological progress is so all-important that the lack of it negates what feeble interest we might take in it.

★ ★ ★

PINHAS Sapir was in magnificent form on "Moked": his mathematical pyrotechnics, massive strength, and sardonic style overwhelmed poor Zvi Kessler and Avraham Kushnir, who nevertheless stuck gamely to their guns. The Minister of Finance is at his best when provoked by a reference to a friend, enemy or economic reporter whom he decides to demolish.

In this case the red rage was journalist Shmuel Shnitzer, ex-Director-General of the Ministry of Finance. Dr. Yacov Arnon, and the newspaper "Ha'aretz," all of whom had spoken critically about Mr. Sapir's policies. By the time he had finished with them, there was not much of them left. He remarked at the end that Arnon was always a pessimist, and that Shnitzer struck him as a sad sort of man: I bet they were if they were watching the Minister's remarkable performance.

Kessler and Kushnir started off with what they thought were formidable pieces of artillery

— they labelled increased expenditure on services and reduced taxes in the face of galloping inflation an election budget. The Minister scorned the suggestion that he would ever take the voters into account in planning a budget, and I must say I was convinced. Nobody can accuse any Israeli politician of ever pandering to the electorate.

**Forgetting devaluation.**

One of his main defences was that three years ago, every economist and economic journalist was screaming "gewalt!" as our foreign reserves dwindled below the red line. Now that these have soared to an astronomical

level, exports have doubled, miracles of production and productivity have been achieved. The Jeremiahs have been confounded. He omitted to mention that the magic rod he used was devaluation and no member of the panel brought it up either.

Kushnir, however, wondered whether inflation was becoming a built-in approach to the economy. It seems to work — Israel expands its G.N.P. at an astonishing rate.

When, in the Knesset, Mr. Sapir cranes at his notes with one eye shut and drones away as if reading his speech is as dull as a chore for him as listening to it is for his audience, one wonders why he enjoys such authority in the party: a virtuoso performance such as he put on on "Moked" makes one appreciate the immense force and remarkable mind that have gained him his position.

★ ★ ★

YIGAL Mossinson's "The Horowitz Family Album," depleted yet another of those awful Israeli families that seem to preoccupy anyone doing a film for television. One understood all too easily why Amos ran a few thousand miles from his revolting parents; on the other hand, he was so ghastly that one felt that the parents were well rid of him. Only the stranger seem to belong to the human species. I myself have never met any Israelis remotely resembling the horrors we are shown on TV. I find both parents and children in this country very pleasant, kind to each other, and by no means Freudian stereotypes.

Of course, no scriptwriter has to accept my vision of our society, and a viewer must be prepared to suspend disbelief and go into the producer's frame of work. Within this, the film was very well done indeed, and I suppose bouquets are due to all concerned for excellent direction, acting and photography. The suspense was sustained and the development of the plot subtle. Only I wish I could have felt a smidgen of affection for the parties concerned, with consequent interest in their fate.

Yeshurun Schiff got off to a marvellous start in "This is Your Life," but, as the time passed, he began to drown in the treacle that seems to be compulsory on this programme. Nevertheless, he never became boring, and the insights into how our police forces were organized in the early years were very interesting.

## AN IRRELEVANT SEARCH

THE spirit of Christmas still seemed to be lingering in Broadcasting House this week. Maybe it was the influence of the Russian Orthodox Church. Anyway, there, to the strains of "Silent Night" all over again and the accompaniment of that weird quavering marked on electric organ stops as "celestial" was "To-gether," a First Programme offering, (Saturday, 22.04) edited by Gad Levy.

The subject: the identity of Christian Arabs in Israel, in the light of recent developments. The "recent developments" bit was a reference to the newly uncovered spy ring, headed by a Christian Arab.

I couldn't for the life of me understand why the fact that a Christian Arab was at the bottom (or head) of it all should throw light on any group or person. There were, after all, quite a number of Jews involved too and it would, to my mind, have made more sense to find out what made our own brethren tick the way they did. Seems to me that they contributed the lion's share to the Syrian Deudame Bureau's intelligence windfall.

Mr. Levy was, I supposed, trying to establish a theory that Christian and Moslem Arab attitudes towards the State differ. As Mr. Jamil Shumar of Haifa declared (quite vehemently after being buttonholed in the street along with other innocent Arab and Jewish pedestrians): "We (the Christians and Moslems) are all Arabs. Perhaps amcho (and this was the precise word he used) think the Christian anti-mesker group because their religion. But that isn't so. My national identity is stated in my identity card. It reads: 'Arab.' Nothing else."

Abraham Sh'bat, a journalist and radio commentator from Nazareth and a member of Mapam, suggested that one should look at the evidences ideological, rather than religious, background. The Jews could ill afford to generalize, he said, and promptly proceeded to generalize himself, at the same time contradicting

all he had said earlier by "explaining" that whereas the Jews as a minority in the Diaspora, had preserved their interests through their "financial influence," the Christian Arab community had preserved their own by cultural and political predominance. A rather questionable distinction, to put it mildly. Mr. Sh'bat also declared that many Israeli Arab Christians felt themselves "between the hammer and the anvil." The Jews mistakenly believed themselves assured of the community's loyalty (or to quote Mr. Sh'bat again, "that they have the Christians in their pocket").

Up to this point, I could follow Mr. Sh'bat. But I failed to understand his sudden conclusion that, because of all the above, some Christians were driven straight into the arms of extremist movements.

promptly stalked out in protest. Today, they all remained in their pews.

**'Loyalty'**

Ell Rechey, a researcher with the Shiloah Institute in Tel Aviv, agreed that one should not distinguish between the Moslems and Christians. But it was also true that a high percentage of Christians were involved in anti-State acts, defying our popular illusion of a "loyal Christian community." Perhaps, he thought there was some connection here with the fact that the Christians, largely town settlers, enjoyed more educational facilities. While representing only 17 per cent of the country's minority groups, they accounted for 60 per cent of minority students (high-school, university, graduate).

★ ★ ★

WHILE all this was blaring forth from one loudspeaker, my tape-recorder was faithfully winding up another, "From Me — Mani (Pe'er)" (Second Programme, Saturday, 22.06). Sorry, I couldn't stay. A few minutes of the Albert Flament Jazz quartet "going Jewish" with a catwauling rendering of "Thus shall all your enemies be destroyed" was all I could stand. They should have started off by blowing up the drummer. We were told this foursome has been together for the past two and a half years. My one and only question: Why?

On Thursday (Army Programme 1130) "Where are they now?" reintroduced us to Haim Levaton, erstwhile Mayor of Tel Aviv — now engrossed in good deeds like the spreading of the Hebrew language (Brit Olamit Ivrit) and Social Welfare.

Interviewed by Dan Arkin, he said he considered his main contribution to the city's development to be the university and the Mann Auditorium. It had always been his belief that Tel Aviv should come to serve as the cultural centre of the country. He had also tried to further Tel Aviv's position as the economic show-

## Radio Reviews by Ze'ev Schul

case of the country which he believes "it is bound to become once peace returns to this part of the world." Amen.

★ ★ ★

AN artist who knows what he wants at the ripe old age of 23 is a rarity indeed. Dudu Dotan, the "Army Programme's" "Lunchtime Guest" (Friday 11.30, claimed that he belonged to the species. The problem with "mature" artists is that once they know what they want, they tend to settle down in their little ruts, making hay while the sun shines and blaming an unappreciative world thereafter.

We were genuinely impressed by Mr. Dotan as a kind of male equivalent of Zippi Shavit. Here's wishing him a long artistic adolescence!

★ ★ ★

BEFORE we forget — the warning strike of the engineers and technicians last week had one positive aspect to it: it reduced the "At Midday" whistle-while-you-listen round-up from 90 to a concise 23 minutes. Can't the music-whistle be separated from the news-yolk? I've asked myself time and again: who wants to hang on to a 90-minute programme which is two-thirds "mood music" (and Yigael Butron really bends over backwards to find some matching tunes) and advertisements. Those who have the time, probably elect to take a siesta and doze off, roundabout the one o'clock news-cast. In short — it's neither here nor there.

P.S. Thanks to the First Programme for the lovely (by my book) Flotow Opera ("Martha") on Monday night. It was badly needed comfort in my flight from "The Avengers" on TV — which was none of my business to begin with.

הכזה מן הארץ



## OPENING OF BETANIM LTD.

The inauguration of Betanim Ltd., took place yesterday at 2 p.m. in the Industrial Zone, Kiryat Bialik, under the aegis of Mr. Haim Bar-Lev, Minister of Commerce and Industry.

Betanim Ltd., was founded by the German-French firm Cavin and Tubiana Ohg., of Dusseldorf, the D.E.G. Deutsche Gesellschaft Fur Wirtschaftliche Zusammen-Arbeit (German Development Company) of Cologne, and Mr. G. Schlamm of Kiryat Bialik.

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Medicine

Registration begins on Sunday, Feb. 4, 1973 and will continue on Friday, April 6, 1973. Registration forms and an information booklet can be obtained, beginning Jan. 28, 1973, by written application to the Registration Office for Undergraduate Studies, or by personal application, and the payment of IL5 by postal order or cheque made out to Technion account number 6302041, Bank Hador.

Registration will be by post only and not by personal application. Applicants please note: Entrance examinations will be held from August 12, 1973 to August 16, 1973.

## TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

### EASY PUZZLE

DOWN  
1 Took by theft  
2 Cocktail snacks  
3 Theatrical entertainment  
4 Woezel relative  
5 Evident  
6 Course of a journey  
7 Allocated  
8 Inactive  
9 Vegetable seed  
10 Sillied performer  
11 Interval of rest  
12 Fashions  
13 Garden pest  
14 Apprehension  
15 Promises  
16 Impair  
17 Part of a theatre  
18 Fashions  
19 Try  
20 They do no good  
21 Drive back  
22 Small rivers  
23 Warmth of passion  
24 Underneath  
25 Small forest  
26 Prepared to fire  
27 Small fur  
28 Corrosive  
29 Cards for heavy loads  
30 Associate  
31 Associate  
32 Associate

### CRYPTIC PUZZLE

ACROSS  
1 A question for consumers  
2 Gold standard  
3 A relative  
4 A question for consumers  
5 Gold standard  
6 A relative  
7 A question for consumers  
8 Gold standard  
9 A relative  
10 A question for consumers  
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### SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

**ON THE AIR**  
Songs of the War of Independence and the first years of Statehood — presented by Rivka Michaeli. 1.05 Stage and Screen. 1.40 Cantorial Programme. 2.00 Where to go and light music. 2.25 "Songs and Goals". 2.55 Reminiscences. 3.00 "The Jewish People". 3.15 Miniatures with Mimi Patai. 3.30 "The Problem in Question". 3.50 Sport. 4.00 Close Down.  
9.00 Our Songs. 9.30 Jazz Corner. 10.05 "A Matter of Taste". 10.45 Light Music. 11.05 Dance Music. 1.05 Close Down.

**IMMIGRANTS' HOUSE**  
487 and 488 M.  
Today: 7.00 p.m. News in Easy Hebrew. 7.30 Stories from the Bible. 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Russian. Tomorrow: 7.00 p.m. News in Easy Hebrew. 7.30 Let's Sing. 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Hungarian.

**FOURTH PROGRAMME**  
487, 488 and 101 M.  
Today and Tomorrow: News in English. 7.00 a.m., 1.30 and 8.30 p.m. News in French. 7.15 a.m., 8.30 and 8.45 p.m. Arabic Programme. 8.00 a.m., 2.30-2.50 p.m., 9.00 p.m.-12.15 a.m.  
Today: 10.07 a.m. Opening. 11.00 News. 11.05 "Warm and Tasty" with Gail Lynch. 11.15 From Foreigners. 11.25 11.30 Luncheon. 11.35 "Warm and Tasty" (cont.). 12.00 News. 12.05 "Warm and Tasty" (cont.). 12.10 News. 1.05 Hebrew Songs. 1.15 "The Jewish People". 1.25 Requests (cont.). 1.55 Announcements for Soldiers. 2.00 News. 2.05 Personal Announcements. 2.10 Close Down.

**ENGLISH PROGRAMME**  
487 and 488 M.  
News: Today: 6.05, 7.00, 8.00, 9.00, 10.00, 11.00 a.m. and noon. 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00 a.m., noon, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00 p.m. midnight and 1.00 a.m.  
Today: 8.00 a.m. Religious Service. 8.10 Exercise. 8.20 Musical Clock. 8.35 Programme Announcements. 8.45 "A Moment of Silence". 8.55 Hebrew Songs. 9.05 "Green Light". 9.15 "Good Morning". 9.25 "26 Years Ago Today". 9.35 "The Jewish People". 9.45 "The Jewish People". 9.55 "The Jewish People". 10.05 Housewife's Corner. 10.15 Where to go and light music. 10.25 "The Jewish People". 10.35







